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THE THEOSOPHICAL SOCIETY

The principal aim and object of this Society is to form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color. The subsidiary objects are: The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and the investigation of the unexplained laws of nature and the psychical powers latent in man.

Gift of Publ.

NOTES AND COMMENTS

JULY, 1918

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Lessons of the War*

THE WAR is a great revelation; it is bringing to light the spiritual reality of every nation, as of every man. We are standing in the field of conflict between the divine and the infernal powers, and we can see the combatants almost as clearly as though we were present at the war in heaven, which Milton depicts. And in the blaze of that supernatural light, the very souls of men and nations stand forth revealed splendid or abominable.

First France: In the years that followed the devastation and despoiling of France by her barbarous foe in 1870, the world had come greatly to misapprehend her. Leon Daudet has described the France in which he grew up, discouraged, despondent, or hard and materialistic, with a literature which, so far as it was widely known in other lands, seemed to show the life of France as marred by ugly evils. But the true France was there always, for those who had eyes of wisdom to perceive, *la France éternelle,* ablaze with the splendor of devotion, magnificent in heroic patriotism, in reality inspired by the highest ideal of purity. That France now stands superbly revealed, recognized by herself, by the whole world, a living manifestation of pure, selfless love, of magnificent patriotism. "You have not touched the war yet," a French officer said recently to an American, "nor has the war touched you. For me, three of my brothers have died fighting, my father and mother have been murdered by the Germans, my sister, a Red Cross nurse, made prisoner by the Germans, had her hands cut off, and suffered nameless infamies. . . . I am on my way back, *to fight for my France* . . ." Patriotism, duty, sacrifice in the spirit of debonnair grace, radiant as an outburst of Spring flowers . . . France is the revelation of the power of Love.

England has revealed the sense of honour, something bewildering and unintelligible to her foe. England has given new life to the old,

* A Lecture delivered at the Annual Convention of The Theosophical Society, by Charles Johnston.

splendid device, *Noblesse oblige,* Nobility has obligations. One can distinguish between the noble—"he who is worth knowing," for that is the true meaning of the word—and the ignoble by this one thing: the base and ignoble soul considers that nobility has privileges; the noble recognizes that nobility has obligations, *Noblesse oblige* . . . Stupidly, and in bewilderment, England's deeply ignoble foe has alleged every base and selfish motive for England's fighting: greed, envy, fear; and the ignoble everywhere have repeated this accusation. How could it be otherwise? How can a soul of mud divine and recognize the principle of honour?

In England, those who first volunteered, eager to go to France, to fight for honour and to die for France, were the younger sons of the ancient noble houses, the men who, possessing every gift of rank and fortune, were the more eager to sacrifice all; the men for whom nobility means obligation. Next came the "good sports," the men who had imitated and looked up to the aristocrats, the men who had applied the principle of honour to all manly sports and exercises. It is not without significance that the rules of boxing, accepted by the world, bear the name of a noble, the Marquis of Queensberry. From these rules comes the prohibition of "hitting below the belt," which has become the symbol of the manly spirit of fair play, the world over. From England comes the injunction to "play the game," and that spirit of fairness, that sense of honour, of genuine nobility, is as divine as is the spirit of love, made manifest by France. It is God who supremely "plays the game."

Next Belgium, with her sacrifice, which has exalted all humanity, the Belgium of King Albert and his Queen, the Belgium of Cardinal Mercier. Much has been written, in a spirit of infinite snobishness, especially in this country, concerning "the king business." But let this never be forgotten: It was the high sense of honour of King Albert that made the first decision on which will turn the ultimate outcome of the war. When confronted by the choice between honour and dishonour, King Albert did not take three minutes to decide a question, before which at least one great democracy stood hesitating and placating, for well nigh three years. The heroic sacrifice of King Albert, who laid upon the altar not his own fate alone, but the fate of every man and of every woman in Belgium, gave France time to prepare. France's long heroism afforded the time for England's army to get ready—true Crusaders, veritable servants of the Cross, every man of them—and France and England, with heroic Belgium, have saved America from the nameless abominations of German invasion.

This war is a question of sovereignty, a question of kings, but in no cheap sense. In every nation, whatever its outer form of government, God is King. In that sense, a democracy, a republic, is and must be a

kingdom; it must recognize the kingship of God. In his inaugural on April 30, 1789, George Washington said, addressing the two Houses of Congress: "It would be peculiarly improper to omit, in this first official act, my fervent supplications to that Almighty Being, who rules over the universe, who presides in the councils of nations, and whose providential aids can supply every human defect, that His benediction may consecrate to the liberties and happiness of the people of the United States a government instituted by themselves for these essential purposes . . . In tendering this homage to the great Author of every public and private good, I assure myself that it expresses your sentiments not less than my own; nor those of my fellow-citizens at large less than either. No people can be bound to acknowledge and adore the invisible hand, which conducts the affairs of men, more than the people of the United States . . ."

These are the words with which the American government was inaugurated, as in outward form a republic, but in spiritual reality a monarchy with God as King. And there is, on the other hand, the usurping sovereign, Satan, whom Germany so fervently worships, in whose methods Germany so passionately believes. "He is a liar, and the father of it . . ." and no nation in all history has so wholeheartedly placed its faith in the potency of lying, of large, all-embracing, close-knit, international lying, as has Germany; therefore, a question of kings, but in no shallow sense. And this war will be won then, and then only, when every German with both heart and voice recognizes that God, not Satan, is King of this beautiful and afflicted world. It is, in truth, a question of kings . . .

Italy has had a difficult task and, in many ways, has done superbly. Confronted with a divided allegiance: on the one hand, King and country, the long-cherished ideal of a truly United Italy; on the other, the deeply corrupt policy of the Vatican, subtle, serpentine; the everlasting foe of United Italy, the pledged, subservient ally of perfidious Austria; the Vatican which, with deep, inveterate atheism carries on its sordid, base intrigue under the holy name of Christ, has made it hard for every loyal and religious son of Italy to choose righteously and fight courageously in this most righteous war. But Italy, and, with Italy, the world, is swiftly learning. This cold neutrality between good and evil, between the King and the usurper, between God and Satan, between holiness and infamy; this blasphemous parading of holy names and holy phrases just at the moment when overtures of peace are a part of Germany's game, are driving home their lesson. The days in which the Machiavellian spirit of the Vatican can work large evil to the cause of Christ and His Church, are already numbered.

What of Russia, in this white light of judgment, in this splendid and terrible revelation of souls, whether of men or nations? What has

been the bribe that has corrupted the great mass of the Russian people, making them traitors to God's cause, in this most holy war? Earth, a little more earth, more mud, on which to practise their feeble and fumbling husbandry. Not for thirty pieces of silver, but for thirty shovelfuls of earth, they have been ready to betray, to rob and murder.

Yet the real blame must be laid, not on these almost mindless mujiks, but on the so-called liberals and "intelligent" classes in Russia, beginning with Prince Lvoff, Rodzianko, Gutchkoff and Kerensky. With fatal blindness and vanity they allowed themselves to forget the holy cause of the Allies, in their preoccupation with their own supposed grievances—or their own advantages. These men, supported, it seems quite certain, by the radicals and socialists of both France and England, desired to become Ministers; and, when the Emperor of Russia refused to give the formation of ministries into their hands, they forced his abdication; planning, not at all a democratic or republican government, but a constitutional monarchy, with the Emperor's brother Michael on the throne, *and with themselves as ministers.* But they were guilty of much worse than blindness and vanity, in two elements of their pitiable revolution.

There is one German whom everyone in the lands of the Allies respects: Liebknecht who, in the midst of imperial lying, had the courage to speak the truth. "This war," said Liebknecht, "was begun by a lie; it is being carried on by lies"—by the supreme lie, that this war was forced on Germany, a lie which has been torn to shreds by the loyal confessions of Lichnowsky.

But no Russian has yet had the courage to declare that their pitiful and abject revolution was equally begun by a lie; the lie that Nicholas II was on the eve of making a separate peace with Germany. Sir George Buchanan, British Ambassador at Petrograd, has, after long months of silence, at last denounced this lie, at a reception in London. The Russian Emperor, he declares, would never have made a separate peace with Germany. He was loyal throughout to the cause of the Allies, and was always a sincere friend of England.

But the Russian revolution, begun by a lie, was carried on by something worse than lying: by an evil compact, namely, with the Soviet Socialists, who began to domineer and dictate the very day of the Emperor's abdication. With the craven acquiescence of the Duma liberals, whom we have already named, the Soviet placarded the walls of Petrograd with an "Order" to the Russian army, which instantly destroyed discipline. And still more cravenly, more criminally, the Duma leaders, connived at the wholesale murder of loyal Russian officers, if they did not in fact order these murders. The Russian "liberals," not

the Soviets, not the paid servants of Germany, must bear the guilt of Russia's treachery.

Russia is an elemental nation; the mujik has no real individuality; hardly any consciousness, except the elemental hunger for the earth from which he has emerged (or half-emerged). With his elemental nature, he acted in accordance with any strong impulse impressed upon him from without, from above; and, so long as this was the impulse of loyalty to his Emperor, of loyal obedience to his Church, he felt and acted as a loyal and religious man, ready to die, and dying with genuine heroism, for his sovereign and his faith. But when it was impressed upon him, with all the prestige of the great "liberals," the Duma leaders, Lvoff, Gutchkoff and the rest, that the true virtue was disloyalty and unfaith, that he must serve, not his God and his King, but his elemental self—he learned the lesson with astonishing swiftness and thoroughness, becoming the primitive brute that the last six months have seen revealed.

No one will question now that his "revolution" has been an unmixed calamity, not so much for the Allies (though the danger it has brought to the Allies was revealed on March 21), as for his own moral nature; by far the worst havoc has been wrought in the mujik's own soul. He who was growing into full humanity under the strong impress of loyalty and worship, has sunk back again into the elemental world.

At just this point is the grave responsibility of the American people. Lvoff, Gutchkoff and the rest, even including the Socialist Kerensky, had, as we have seen, no intention or desire to set up a democratic or republican government in Russia. They went in a body to the Emperor's brother, asking him to accept the throne. But he made his acceptance conditional upon the expressed consent of the whole Russian people, in a Constituent Assembly, a Constitutional Convention. And, before this Convention could assemble, the western liberals, with our own nation in the van, raised a loud acclaim, saluting "the new republic of Russia," "the young sister democracy." In the face of this wild acclaim, the Duma leaders, daunted and timorous, lacked the courage to bring the Constituent Assembly together, and, in the absence of a strong monarchy, the Socialists had it all their own way—with the results which we see.

We forgot, whether through mere ignorance, or through national vanity, that our form of government, instead of being, as we assumed, of necessity the best for all nations, including Russia, might be, for Russia, the very worst. We forgot that the thirteen colonies which took part in the vastly different revolution in America, had had, on the average, a full century of training each in self-government, as an integral part of the British system; and that, even then, the new republic was in grave danger for a dozen years, until practical sovereignty was created by the Constitution, which established an Executive with more power than is

ordinarily wielded by kings. We have our perpetual monarch, the American Constitution, founded on lasting principles of justice, and intended, as George Washington said, to express the will of God, in Whom he saw the real Ruler of the United States.

But Russia had no such training; nor had Russia the hereditary sense of ordered justice instilled into the veins of Washington and his coadjutors by centuries of English law and constitutional practice; Russia had, to take the place of this, a fine and noble loyalty to the Emperor as the "Little Father" of the whole nation; more than that, as God's anointed, the personal representative of that Divine Arbiter whom George Washington so reverently invoked. It was not simply a question whether this or that monarch completely embodied in himself gifts and purposes adequate to this ideal; the more vital thing was the ideal itself, in a hundred million Russian hearts. Without question, it was a spiritual calamity for these hundred millions of elemental men, half savage and half child, when this ideal was clumsily broken by the "intelligent" liberals of Russia, and the evil principle of self-seeking was authoritatively enthroned in its place. Everything that has since happened, has logically followed from that; and, if the Duma leaders vainly try to shift the blame and the responsibility to the shoulders of the Soviets, Germany's paid agents, this shows that they are still as blind as ever, and have not taken the first step toward clear-eyed contrition and repentance.

We ourselves, the people of America, did great and almost irremediable injury by our ill-advised acclamations of "the new republic," thus making it practically impossible to re-establish the monarchy, founded on the high principle of loyalty. We have it in our power to do Russia one more grave injury, and this time, perhaps, an irremediable one. Should one more miracle happen, in this age of so many and so great miracles; should the principle of monarchy, of noble and worthy loyalty, as against the basest self-seeking, once more gain headway in Russia (by any means except Germany intervention, with its evil travesties of noble things)—we shall face our opportunity—and our tremendous responsibility. If we then, through national vanity and doctrinary folly, put obstacles in the way of the re-establishment in Russia of a government based on the true principle of nobility, of loyalty, of obedience, we shall be guilty of an act deeply unwise, deeply evil, certain to be calamitous to Russia, certain to bring well-merited punishment to ourselves.

One other country—Ireland—shares with Russia the bad eminence of betraying the Allies' sacred cause. I shall not lay stress just now on the influence of the Vatican here, as in Quebec, as in Spain, working basely and subserviently for Germany, lured by German bribes; I shall speak rather of the principles which have given to two Gaelic words—Sinn Fein, "Ourselves"—a worldwide currency, an infamous significance

in every land. The Sinn Fein advocates, the worshippers of "Ourselves," have made it startlingly evident that he who worships himself, thereby worships Satan. With infallible instinct, setting up the standard of Sinn Fein, they have taken the side of Germany, the side of the powers of evil.

As long ago as 1913, months before the beginning of the war, Roger Casement, Sinn Fein Ambassador to Berlin, openly declared that any Irishman who served in the English army was a traitor to Ireland. The true part for the Irishman was, to wait for the Germans who, destroying England, would raise Ireland to the heights of prosperity and wealth. When he was in Berlin, in the Spring of 1915, many months after the abominable outrages committed by the Germans in Belgium and occupied France, Casement openly preached an armed alliance between Ireland and Germany, whereby Germany, with a firm footing in Ireland, should command the highways of the seas. He was, even then, in frequent communication with the German Foreign Office, in order to bring these things to pass.

At the same time, in Ireland, Arthur Griffith, the founder of Sinn Fein, was openly declaring his admiration for all things German, saying that if to defend Germany—the Germany that had ravaged Belgium—from the calumnies of England was to be pro-German, then pro-German was a title of which every Irishman should be proud. He, too, did not confine himself to words. He was one of those who, in the months before Easter 1916, was in constant communication with Germany—with the German General Staff, which had engineered the Belgian atrocities—for the transport of rifles, machine-guns and ammunition to Ireland; and the rising in Dublin was timed to begin at the time the German munitions arrived. It did, in fact, begin at the date arranged with Germany, and the arms arrived exactly on the day set—only to be sunk off the Irish coast. But, where these munitions were checked, other munitions had got through: the cartridges used in the Dublin insurrection were German Mauser cartridges.

At the same time, in this country, the work of Germany was being effectively done by her Irish serfs and adulators. A book was written, and had wide currency among the Celtic worshippers of the Kaiser here, with the title "What Could Germany Do for Ireland?" It is full of admiration, fulsome admiration, for all things German, for Wilhelm II, for Tirpitz—this, many months after the "Lusitania"—but two things in this infamous book transcend all the rest in infamy. The first is the frontispiece: Germany, in Prussian helmet, holding the shield over Erin, represented as a sentimental maiden—Germany protecting innocent virtue! The second is the attitude of the writer toward Belgium, Serbia, Poland, Rumania, the pitiable victims of Germany's abominable crimes. This passionate prophet of Ireland's nationality has, for these stricken

lands nothing but hostility and sneers. Why worry about Belgium and Serbia?—the words are his—Are they not already dead?

To such depths of infamy and evil are we led by that single worship of "Ourselves." It matters not a whit whether it be a question of an individual, a tribe, a nation, or, indeed, of all humanity; self-worship leads, infallibly, instantly, fatally, to the worship of Satan himself. Any tribe, people or language which, at this supreme crisis of mankind, thinks of self first, richly deserves to be wiped off the face of the earth, its memory perishing from among mankind, or remaining only as a ghastly warning. So much for Sinn Fein, "Ourselves," which has given a spectacle to gods, men and angels.

We come now to what is of the highest moment: the significance of all this, for ourselves, for this country, for the United States of America. The principle of application is simple, almost self-evident. In this vast region, which is yet not in the full sense a nation, we have a huge conglomerate community made up from elements drawn from the very nations we have been considering. All the elements are here; therefore all the problems are here and here we must solve them. And we must solve them while they are yet in the psychical world—the world of ideas, of thoughts, of emotions—before they have taken form in action. The war here is chiefly psychical; has, indeed, been waged in the psychical world from the night when German troops crossed the Belgian frontier, with lies upon their lips, with abominable evil in their hearts. And the long, spiritually perilous months which passed, after that traitorous invasion, before we ourselves declared war against Germany, were months of intense spiritual and psychical warfare here, when the very souls of the American people trembled in the balance.

No need, at this late date, to speak of England's part in this nation. Since the Marne, since Ypres, since the Somme, every American worthy of the name is proud of that; the brothers' quarrel is composed in a splendid sacrifice in which both participate, and a new series of books will be written, no longer carping and criticising England, but giving large justice to the potent part played by the English genius and the English race in laying the foundations of this great commonwealth. But France has contributed almost as largely, and from the very beginning; indeed, vast tracts of our territory were French before they were American; regions in both north and south speak French still. Then came the Marquis de La Fayette, with Berthier and other Frenchmen, and, later, aid direct from the French nation under Rochambeau; and ever since, there have been strong and vital ties between the two lands, so that it has been said that a good American, when he dies, goes to Paris. But let us say instead that a true American goes to France—to die.

Is there any need, to-day, to labour the point that we have also, in

our midst, elements of the other side, elements drawn from Germany? I think not. But here is, at once, the striking illustration of what one means by psychical warfare, by the warfare which we must wage, here and now, by psychical and spiritual weapons. We are in the maelstrom of that war from day to day, from hour to hour. For well-nigh three years, these forces practically strangled us, forcing American manhood to play a part of shame. We have won a first victory, but they are exceedingly formidable still. With these subtle forces of evil, we must fight to the death.

No need, I think, to say much about the Bolshevik, the Sinn Fein forces here in America. They are sufficiently in evidence; to some extent, though by no means fully, their danger is now perceived. But very much remains to be done, before the victory over either of them is complete and final.

There remains one point, one hour, of supreme danger. Let us prepare our hearts to meet it. It will be the decisive spiritual fight. That hour will come when Germany, no longer hoping for victory, begins to don the livery of sham repentance, to shed false tears, to appeal to our generosity, crying Kamerad, Kamerad! That will be the signal for all Germany's agents here to rise and cry in chorus that we must stop the war, and holy names will be once more blasphemed in traitorous appeals for mercy. That will be the point of danger. Let us then, in advance, make it quite clear that we are determined that this war shall be fought to a finish, to complete and crushing victory, until the Germans shall cry out, with their hearts as well as their lips, to the God whom they have insulted and blasphemed, and shall in their hearts acknowledge that God, not Satan, is King. We have been told that this is "the President's war." No; this is God's war, and therefore our war. The Administration, the Congress, are the nation's servants, chosen by the nation, to carry out the nation's will. Then let there be no mistake about that will. Let us highly resolve that in this, God's war, in which we are permitted to fight on God's side, for God's holy cause, in so far as in us lies, God's victory shall be overwhelming. That is the objective of our spiritual war.

"Do naught to others which, if done to thee, would cause thee pain: this is the sum of duty."—Mahabharata.

FRAGMENTS

SIN puts us in the power of the Black Lodge, makes us their debtors. When we sin we use what belongs to the Black Lodge, which they lend, and lend for our ultimate undoing. Wherefore the wicked appear so often to triumph.

As a Lodge, they have misused the gift of free will to such an extent as to make theirs all commissions of rebellion of any kind soever, all exercise of personal will as against spiritual will. Therefore whenever we do wrong, we put ourselves in the power of the Black Lodge, using their property as it were. All *perverted* divine power was what they seized when the angels in Heaven rebelled and St. Michael threw them out. They were thrown into Hell, but they kept what they had taken. There was no place for it in Heaven and the angels could not take it back *without sinning themselves.*

Thus the age-long conflict between the White and Black Lodges, man being the battlefield, as the centre from which each side gains recruits. But the Black Lodge has not the power of creation; that is the ultimate goal for which they are striving. They have only the power of perversion, of turning that which is created into something evil, something that will work against its origin of life. They are determined either to gain the power of life, without which they ultimately die, becoming annihilated, and the residuum of life in them, the ultimate spark, returning to the White Lodge which created it, as God's agent; or to stave off death as long as possible by bringing more and more of consciousness and created life into their ranks, feeding on it like Kama-lokic spooks and turning it, like captured artillery, against the holy forces of Light.

This shows us the imperative need of doing all in our power by voluntary discipline, self-sacrifice, etc., not only to fortify ourselves against the commission of sins, but also *to neutralize the effect of sin already committed,* both in ourselves and in others.

If we look at evil as belonging to the Black Lodge, and virtue as belonging to the White Lodge, we see clearly the rationale of Vicarious Atonement, as we see the fundamental unity of sin on the one hand, and virtue on the other, and our common ownership in both in the two Lodges. Also we see the reason for much of the so-called unmerited suffering, earthquakes, famines, plagues, disasters, great wars, etc., where so many

innocent people suffer. Also the origin of the doctrine of Original Sin. Also we see why the Masters, after having attained, must in some form or way make the Great Renunciation and return to save others.

We see why Christ became man—being Son of God, became Son of man *in His Divinity,* making the two natures again one in His person—man in all respects, "sin only excepted"; and by a life and death absolutely pure and sinless, absolutely obedient and renounced, untainted at any least point by the Black Lodge, while tempted at all points, made a pathway of light between Hell and Heaven along which we may travel (every rung of the ladder being perfectly made, perfectly secure), if only we will climb, if only we do not become frightened at the abyss over which we must pass on what looks like a frail support. It is not frail: Christ made it and the angels support it. I see this ladder, this pathway, as a gigantic Cross in the heavens, its base firm in Calvary. The lower portion is longer, since the first part of the ascent is by far the longest and most difficult. When we reach the cross section, the equator of the world's consciousness, the dividing line between the world of reflection and the world of spirit, we do not see the abyss below. The clouds which formerly hid the heavens from us, now are beneath us, and hide the darkness and void from which we have emerged. Thence we still must climb, up and up into Heaven; but the way is easier, the upper shaft of the Cross is shorter. Always there is upon this Cross, One, loving, radiant, infinitely tender and merciful, who will show us at each second where to place our toiling feet. As He built this ladder, He knows His work; and as He descended and ascended upon it, He knows each step of the way.

CAVÉ.

THE RELIGIOUS ORDERS

IX

Dominicans (*continued*)

St. Catherine of Siena, Part II

THE fundamental doctrines of Saint Catherine seem to have been given her during those three years. She adapts the doctrine to the needs of her friends—the men and women who gathered around her as religious disciples, and to the needs of people in the world with whom she came into contact. She was generous with letters to these disciples when separated from them—generous too with strangers. Several volumes of her letters are preserved. They rank among the precious treasures of earth.

Modern minds, skeptical or ignorant of spiritual existence, and dominated by materialistic science, would like to belittle St. Catherine's doctrines and experience by calling her physiologically deranged; they would justify their verdict by the evidence of her abnormal diet, her fastings, and the frequent recurrence of the condition that is called ecstasy. On the other hand, people who are not materialists, and who are familiar with the metaphysics, philosophies and religions of many civilizations, find, outside of Catherine's life and writings, (which to these spiritually-minded readers bear in themselves sufficient evidence of genuine worth) one striking fact that is convincing. This fact is the essential identity of her teaching with the doctrines of the old Eastern Scripture, the Bhagavad-Gita. When St. Catherine's doctrine is spoken of, what is meant is the teaching imparted to her by the Master—or her understanding of His teaching. One of the chief teachings in the *Gita* is the illusory nature of everything outside of Absolute Reality—That alone *is,* all else is glamor, illusion. Yet the unreal, manifested universe, the shadow of the Real, has a relative reality; and the reason for its existence is that it may arrive at union with the Real. "The thoughtless think that I, the unmanifest (The Master is speaking, Bhagavad-Gita, Book VII) possess a manifested form, not knowing My Higher Being, excellent and everlasting. Nor am I visible to all, wrapt in My magical Glamor; this world deluded recognizes me not, unborn, everlasting." Again in Book IX, the Master says: "By Me, whose form is unmanifest, was this whole world stretched forth; all beings are set in Me, but I am not contained in them." "With one part of My being I stand establishing this whole world."

Identically the same metaphysical teaching was given to St. Catherine —the Absolute Reality of the Spiritual Master, the nothingness of humanity. "Knowest thou, O daughter," the Master asked her in her basement cell, "who thou art and who am I? Thou art she who art not, and I am He who *am.* If thou hast this knowledge in thy soul, the

enemy will never be able to deceive thee, and thou wilt escape from all his snares; never wilt thou consent to anything against My commandments, and every grace, every truth, every clearness, thou wilt acquire without difficulty." With Dominican zeal for souls, Catherine acts upon the ethical suggestion in the latter part of this instruction, and turns it from metaphysics to practical morals, building upon that foundation of the Real (with its shadow, the unreal) the virtues of Christian Humility and Detachment. "The soul that already sees her own nothingness (she writes) and knows that all her good is in her Creator, entirely abandons herself with all her powers and all creatures, and immerges herself utterly in her Creator, in such wise that she directs all her operations primarily and entirely towards Him; nor would she in any wise go out of Him, in whom she perceives she has found every good and all perfection of felicity; and from the vision of love, which daily increases in her, she is in a manner so transformed into God that she cannot think, nor understand, nor love, nor remember aught save God, and in what concerns God. She sees not other creatures or herself, save only in God, neither does she remember herself or them, save simply in God; even as one who dives down into the sea, and is swimming under its waters, neither sees nor touches aught save the waters of the sea and the things that are in those waters; he sees nothing outside those waters, touches nothing, feels nothing. If the likeness of those things that are without reflect themselves in the water, he can, indeed, see them; but only in the water and as they are in the water, not otherwise. And this is the ordered and right love of self and of all creatures, in which we cannot go wrong, because of necessity it is governed by divine rule, neither by it is anything desired outside God, because it is ever exercised in God and is ever in Him."

"Every grace, every truth, every clearness, thou wilt acquire without difficulty." This promise to her was fulfilled in one notable way, during her three years of solitude. Her station in life meant among other things that she had no education—she could neither read nor write. But her great desire to read was achieved in a way that was miraculous. One of the nobles who later became her secretary relates that she had the faculty of grasping the meaning of a passage, *as a whole,* without understanding the individual letters and words. It may truly be called miraculous, if by that we do not mean unexplainable. Her gift might be the illumination of a higher mental perceptive power through the light in her soul.

After the "Mystic Marriage," Catherine began an active life in her native town, in the rescue of souls. It was during this zealous and loving ministry that the incident occurred which (together with the paintings of artists) has popularized her name—her befriending of the condemned noble, Tuldo. Tuldo was not a brutal criminal, as is usually stated, though he was a prisoner—unjustly accused. In the matter of government, Siena and the other Italian cities were in the same condition as Dante's Florence —like a sick woman on her bed, they tried one form after another. It

was practical anarchy, and often sanguinary. Tuldo was an aristocrat. He was imprisoned for disparaging words against a "People's Party" that chanced to hold the governmental reins. He was sentenced to the death penalty—decapitation; his age was twenty-two. It is easy to imagine his feelings; he was not vicious, but he was a worldling. Indignation, contempt, impotent fury, despair, blasphemy. Catherine's procedure in this crisis is thoroughly characteristic and thoroughly praiseworthy. Were she the mere "social worker" she is often taken to be, acting from the materialistic center of "economic welfare," she would have tried to obtain a reversal of the death sentence. This might not have been impossible, as her family, though of the people, was not without a measure of influence, and her own good works had raised her name from obscurity. But "economic welfare" was not in her plane of consciousness; she lived in the eternal realities of the spirit—her heart was stirred for the spiritual welfare of Tuldo. She prayed and pondered how she might reach the real man within, not how she might avert the trivial incident of physical death. The relation established with Tuldo, and its consequences, is a triumph of disciplined, religious sympathy. Her prayer and meditation brought her understanding of his feelings. When she entered his jail it was not as a stranger but as a participator in his suffering. Tuldo felt this fraternal bond, and his lonely grief yielded to it. He became, first, as wax, under her spiritual fire, and, then the wax became flame. From rebellion and blasphemy he passed to such acceptance of the Divine Will, as expressed in the events of life, that he could speak of the scaffold as "the holy place." The narrative of his last moments exists in Catherine's own words—sent by her, immediately after the execution, to her spiritual adviser who was absent from Siena; this is one of the great letters of the world, though parts of it will be repulsive to some modern minds:

"I went to visit him whom you know: whence he received such comfort and consolation that he confessed, and prepared himself very well. And he made me promise by the love of God that when the time of the sentence should come, I would be with him. So I promised, and did. Then in the morning, before the bell rang, I went to him: and he received great consolation. I led him to hear Mass, and he received the Holy Communion, which he had never before received. His will was accorded and submitted to the will of God; and only one fear was left, that of not being strong at the moment. But the measureless and glowing goodness of God deceived him, creating in him such affection and love in the desire of God that he did not know how to abide without Him, and said: 'Stay with me, and do not abandon me. So it shall not be otherwise than well with me. And I die content.' And he held his head upon my breast. I heard then the rejoicing and breathed the fragrance of his blood; and it was not without the fragrance of mine, which I desire to shed for the sweet Bridegroom Jesus. And, desire waxing in my soul, feeling his fear, I said: 'Comfort thee, sweet my brother; since we shall soon arrive

at the Wedding Feast. Thou shalt go there bathed in the sweet Blood of the Son of God with the sweet Name of Jesus, which I will never to leave thy memory. And I await thee at the place of justice.' Now think, father and son, his heart then lost all fear, and his face changed from sorrow to gladness; and he rejoiced, he exulted, and said: 'Whence comes such grace to me, that the sweetness of my soul will await me at the holy place of justice?' See, that he had come to so much light that he called the place of justice holy! And he said: "I shall go wholly joyous, and strong, and it will seem to me a thousand years before I arrive, thinking that you are awaiting me there.' And he said words so sweet as to break one's heart, of the goodness of God.

"I waited for him then at the place of justice; and waited there with constant prayer, in the presence of Mary and of Catherine, Virgin and martyr. But before I attained, I prostrated me, and stretched my neck upon the block; but my desire did not come there, for I had too full consciousness of myself. Then up! I prayed, I constrained her, I cried 'Mary!' for I wished this grace, that at the moment of death she should give him a light and a peace in his heart, and then I should see him reach his goal. Then my soul became so full that although a multitude of people were there, I could see no human creature, for the sweet promise made to me.

"Then he came, like a gentle lamb; and seeing me, he began to smile and wanted me to make the sign of the Cross. When he had received the sign, I said: 'Down! To the Bridal, sweetest my brother! For soon thou shalt be in the enduring life.' He prostrated him with great gentleness, and I stretched out his neck; and bowed me down, and recalled to him the Blood of the Lamb. His lips said naught save Jesus! and, Catherine! And so saying, I received his head in my hands, closing my eyes in the Divine Goodness, and saying, 'I will!'"

Catherine had prayed for a sign of Tuldo's acceptance by the Master. This was accorded her. As the head fell into her hands, she saw Tuldo enter the wounded side of Christ, "with a gesture sweet enough to draw a thousand hearts."

St. Catherine's ceaseless activity as charitable minister to sufferers of all kinds, taken in connection with her teaching of the absoluteness of God and the nothingness of man, constitutes another striking similarity with the old teaching of the Orient. It will be remembered that Arjuna is perplexed by Krishna's words upon "union" and "renunciation of works"—he cannot see his way out of the dilemma. "Thou praisest renunciation of works, O Krishna, and again union with the Soul; tell me with certainty which of these two is better!" Krishna answers: "Renunciation and union through works both make for the supreme goal; but of these two union through works is more excellent than renunciation of works." "Who does the work that is to be done without seeking reward, he has renounced, he follows union, not he who ceases from sacrifice and rites. Son of Pandu, know that what they call renunciation is also union,

for none can reach union who has not renounced the heart's desires." St. Catherine expresses this very doctrine in Christian terms. The following illustrative passage is from one of her letters; the experience narrated is, of course, her own, though with the customary humility of the saints, she makes no mention of herself. "This servant of God, as I understood, having one time among others an intense desire to shed her blood and her life and annihilate her very consciousness for Holy Church, the Bride of Christ, lifted the eye of her mind to know that she had no being in herself, and to know the goodness of God toward her—that is, to see how God through love had given her being and all gifts and graces that follow from being. So, seeing and tasting such love and such depths of mercy, she saw not how she could respond to God except by love. But because she could be of no use to Him, she could not show her love; therefore she gave herself to considering whether she found anyone to love through Him, by whom she might show love. So she saw that God loved supremely His rational creatures, and she found the same love to all that was given to herself, for all are loved of God. This was the means she found (which showed whether she loved God or not) by which she could be of use. So then she rose ardently, full of charity to her neighbours, and conceived such love for their salvation that she would willingly have given her life for it. So the service which she could not render to God she desired to render to her neighbour. And when she had realized that it befitted her to respond by means of her neighbour, and thus to render Him love for love—as God by means of the Word, His Son, has shown us love and mercy—so, seeing that by means of desire for the salvation of souls, giving honour to God and labour to one's neighbour, God was well pleased—she looked then to see in what garden and upon what table the neighbour might be enjoyed."

Two matters that have always caused comment, favourable or adverse, must be mentioned. These are her *ecstasy* (often painted by artists) and her political activity. With very great frequency, both in her private prayers, and in public, when she received the Holy Communion, for example, she became unconscious of what was going on around her, and remained in that state of unconsciousness, sometimes for several hours. People sometimes thought this "rapt" condition was feigned, for the purpose of attracting attention and gaining influence. To test its genuineness, needles and other sharp instruments were thrust into her body; her doubters were convinced. But her "ecstasy" caused her (and others) great inconvenience and, even, what is called persecution. The trance condition followed her daily Communion at the Dominican Church. One can recognize the reluctance of the Fathers to have a young woman lying insensible in their Chapel for an hour or two in the morning, especially, if she were a solitary worshipper. That reluctance, however, and their unwillingness, after a time, to have her enter the Church, does not justify the inconsiderate and unkind treatment she sometimes received at their hands, such as being thrown out of the Chapel. In justification

of St. Catherine's trance, something might be brought forward concerning the "phenomena" of the early days of the Theosophical Movement. Like the "phenomena," was the trance necessary? It would seem rather a limitation in the Saint. It has been said that as one enters the higher states of consciousness, one wishes to shut out the lower planes—but that instead of yielding to the self-indulgence, one must continue consciousness on all planes. In speaking of one so truly great and venerable as St. Catherine, it is with regret that such words as "limitation," "fault," "mistake," etc., are used. She is so great, however, that the truthful mention of her errors leaves her still venerable.

The last five years of her life, from 1375-1380 (she was thirty-three years old when she died) were occupied with public affairs. Some of these were local quarrels of the anarchic Italian cities; two, however, were of historical importance—connected with the reëstablishment of the Papacy at Rome, after a long period of residence at Avignon. When Clement V, a Frenchman, became Pope in 1309, he was reluctant to leave his own country and go into the anarchic conditions of Italy. After trying several places, he fixed his residence at Avignon; he died, and his successors continued to make Avignon their court. It is said that both Napoleon and Bismarck endeavoured to lure the modern Popes from their Roman throne, because these rulers perceived that loss of prestige would follow abandonment of the historical centre. The 14th Century Popes at Avignon became overshadowed by the great Kingdom of France. Like many pious souls, St. Catherine was profoundly troubled by the condition of the Church. As its authorities and leading representatives were men of dishonest and immoral lives, the same viciousness was found in the mass of worshippers. St. Catherine brooded over this deplorable state, as Dante had done, and tried to find the cause of it and the remedy. Dante had looked backward, and found a shadow of consolation in revery over a fancied golden age of the Church before Constantine's fatal donation of temporal wealth. Catherine's ignorance of history may have deprived her of that false solace. Her position is easy to understand and sympathize with. Her mental inheritance was unlimited reverence for the Church. The Church and the Pope closed her vista. She could not look beyond the Church into the vast region which the Theosophical Movement has opened up to the modern world. She could not discriminate between the preciousness of Catholic doctrine and the unworthiness of those who use that doctrine for their own ends. To her the Church was Christ's Bride, and the Pope was Christ on earth. It was her misfortune that her great faith did not bring her calm reliance upon the sure outworking of the Divine Purpose. She sought the cause and the immediate remedy of the evils in Church and in society. Her answer to her own questioning was: The long foreign residence at Avignon is the cause of the evil. Having found this as cause, she set vigorously to work to remedy it.

She laboured devotedly in this cause, journeying to many Italian cities, and to Avignon, with great danger to herself. She accomplished

her object; but had to begin her efforts again, almost immediately. The Pope died, and there was a disputed election. This occurrence is known as the Great Schism; two men proclaimed themselves Pope and demanded the allegiance of the faithful. At the end of five years of self-sacrifice, she had to admit, with broken heart, that the success she had won had not accomplished her ultimate object—reformation of morals in the Church.

Those who wish to follow St. Catherine in these five years of political activity will easily find the narrative in a biography. Her public career is the most interesting part of her life to many students. Of modern scholarly and sympathetic biographers, Mrs. Aubrey Richardson alone recognises clearly that those five years were mistaken and wasted effort. Mrs. Richardson's comment, both upon St. Catherine and upon the general principles involved, is so discriminating that we subjoin the concluding paragraphs of her chapter:

"But to come to Catherine as a politician. In saying that, as woman and Catholic, she had done better not to have meddled in public affairs, it is not suggested that she was fussy and incompetent, far less that she was insincere. And Italy had need of a practical application of the order, discipline and unity that are beloved of the Catholic mind. The point is that Catherine's genius was fettered and enmeshed by the political problems she tried to solve. Her character, her womanhood and her saintship all suffered from her plunge into the political arena. It was as 'holy virgin,' prophetess and 'mother' that she achieved the measure of real success that was hers. Pitted in statecraft against those to whom the political game was a natural resource, if not a primary occupation; against the subtlety, the force, the unscrupulous self-interest and the more forcible ambitions of men, she became a tool—neglected or used according to the dilemma or the necessity of the occasion. Vowed to a misson—the restoration of the independence and the authority of the Roman See, the reformation of the discipline of the clergy, and the reconstitution of the papal court—and pledged to a Crusade—the suppression of militarism and lawlessness in Europe by the joining of the Western nations in a campaign against Eastern races, by the union of Christendom against Islam—she did not enter into the wider social service with an open mind. As a servant of the commonweal, she was impeded by her preconceptions and prejudices as a daughter of "Holy Church." Nothing could be done, she believed, without assertion of the final authority of the Pope. She used such processes of law and instruments of conquest as came to her hand, not, in the first instance, for the promotion of the greatest good of the greatest number, but for the consolidation of that theocracy which she believed the Founder of Christianity had established upon earth as an arbitrary and perpetual government for the nations. And so Catherine fell from her higher office of discerner of spirits and mother of many souls, and became a mere official of the party whose side in politics she took. That she was an official of rare ability and peculiar powers of persuasion, also one absolutely loyal and devoted to the principles she

defended and the Chief she followed, does not justify her descent into officialism.

"It may be said that it is not only the woman who sacrifices the fuller life, puts aside higher faiths and subjects liberty to a party or a cause, when she lays her hands on the political machine which—the mud of human affairs being what it is—cannot be kept immaculately clean and must in some sense prove a car of Juggernaut. That is true enough. It is true also that men themselves are not in general perfectly fashioned for the tasks of statesmanship they assume. The story of Catherine does not contain the moral that women are inherently unfit to govern and men necessarily fit. It shows simply that woman is faithful to her nature and her destiny only when she remains a saint and a mother—the function of her maternity of spirit being to bring forth souls as the function of her maternity of flesh is to bring forth bodies. As ministrant at once to individuals and to nations, of material consolations and spiritual advice, she is ineffable. When she goes to the service of her kind in the spirit in which Catherine originally set forth, the spirit of doing the will of God, of binding up the broken-hearted, of proclaiming liberty to the captives of sin and of opening prisons of ignorance and habit in which men lie bound; when she keeps close to homely duty and the guidance of her capacities, her opportunities and her conscience, no matter how widely those duties open out, or what great occasions fall in her way, she is doing woman's part. And, even as she must consider no task of human service mean, derogatory or unclean, so she must not fear any duty as too high, too public or too responsible, should it appear before her clearly as the duty she is called to fulfil.

"But her woman's part is abandoned when she follows matters of political expediency by paths that lead away from the spiritual necessities of modesty, humility, truth, honour, justice and sincerity; when she surrenders the sovereignty of her sex and the simplicity of her faith and becomes a partisan, an adherent, the instrument of an organisation for the aggrandisement of a personage, a class, a sex or a community. She whose destiny it is to be Bride of Christ in Heaven, may not be the servile devotee of any 'Christ on Earth.' Yet because women are women and impressionable, even as Catherine was woman and most susceptible to all impacts of idea and emotion, they are but too ready to become voluble and effusive advocates of theories, schemes, doctrines and causes that, whether novel and amorphous or antiquated and defined, draw them away from simple duty and loving service, fire them with a misdirected enthusiasm and make them termagant followers of self-appointed leaders to imaginary promised lands and shouting subjects of self-ordained kings and priests of human destiny."

"Discerner of spirits and mother of many souls"! That title to veneration and to rank among the spiritually great one can indisputably urge for St. Catherine. Her ministry as physician of souls was fortunately carried on together with the mistaken, arduous public works.

She formed a company of disciples, men and women, to whom she passed on the training she had herself received from the Master or His disciples. Many of this band, her spiritual family, accompanied her in all her journeys. Two of them, young men of noble and learned families, made themselves her secretaries. Through their hands she sent her instructions and advice to her associates who were separated from her—also to the people of the world and others who sought her counsel.

It is a temptation to quote at length from her wonderfully wise letters. Four volumes of these are accessible in an Italian edition. Nearly one hundred letters are included in an English translation by Miss Scudder (Dutton & Co., New York). They are not only splendid with wisdom; they glow with sympathetic tenderness; they have penetrating vision. In style they are often epigrammatic. We limit ourselves to a few sentences and one longer passage, in the hope that these extracts may whet the desire of readers, and that readers may satisfy themselves with the letters, thus acquiring direct knowledge of one of the greatest of all the Saints.

"Nails were not enough to hold God-and-Man nailed and fastened on the Cross had Love not held Him there." "Perfection does not consist in macerating or killing the body, but in killing our perverse self-will." (To her niece, a cloistered nun) "When guests ask for thee at the grating, abide in thy peace and do not go—but let them say to the prioress what they wanted to say to thee, unless she commands thee to go on thy obedience. Then, hold thy head bowed, and be as savage as a hedgehog." (To a man enamoured of public life) "You will do very well to refuse offices; for a man seldom fails to give offence in them."

"Up, my daughters, begin to sacrifice your own wills to God! Don't be ready always to stay nurslings—for you should get the teeth of your desire ready to bite hard and musty bread, if needs be."

(Her subject in this letter is self-pity.) "Many a time it happens that the soul loves spiritually; but if it does not find the consolation or satisfaction from the beloved that it would like, or if it suspects that more love or satisfaction is given to another than to itself, it falls into suffering, into depression of mind, into criticism of its neighbour and false judgment, passing judgment on the mind and intention of the servants of God, and especially on those from whom it suffers. Thence it becomes impatient, and thinks what it should not think, and says with its tongue what it should not say. In such suffering as this, it likes to resort to a proud humility, which has the aspect of humility, but is really an offshoot of Pride, springing up beside it—saying to itself: 'I will not pay these people any more attention, or trouble myself any more about them. I will keep entirely to myself; I do not wish to hurt either myself or them.' And it abases itself with a perverted scorn. Now it ought to perceive that this is scorn, by the impulse to judge that it feels in its heart, and by the complaints of its tongue. It ought not then to do so; for in this fashion it will never get rid of the root of Pride, nor cut off the little

scion at the side, which hinders the soul from attaining the perfection at which it has aimed. But it ought to kneel at the table of the Most Holy Cross, to receive the food of the honour of God and the salvation of souls, with a free heart, with holy hatred of itself, with passionate desire; seeking to gain virtue by suffering and sweat, and not by private consolations either from God or its fellows; following the footsteps and the teaching of Christ Crucified, saying to itself with sharp rebuke: 'Thou shouldst not, my soul, thou that art a member, travel by another road than thy Head. An unfit thing it is that limbs should remain delicate beneath a thorn-crowned Head.' If such habits became fixed, through one's own frailty, or the wiles of the devil, or the many impulses that shake the heart like winds, then the soul ought to ascend the seat of its conscience, and reason with itself, and let nothing pass without punishment and chastisement, hatred and distaste for itself. So the root shall be pulled up, and by displeasure against itself the soul will drive out displeasure against its neighbour, grieving more over the unregulated instinct of its own heart and thoughts than over the suffering it could receive from its fellows, or any insult or annoyance they could inflict on it."

SPENCER MONTAGUE.

"The parts and signs of goodness are many. If a man be gracious and courteous to strangers, it shews he is a citizen of the world, and that his heart is no island cut off from other lands, but a continent that joins a them. If he be compassionate towards the afflictions of others, it shews that his heart is like the noble tree, that is wounded itself when it gives the balm. If he easily pardons and remits offences, it shews that his mind is planted above injuries, so that he cannot be hurt. *If he be thankful for small benefits, it shews that he weighs men's minds and not their trash. But above all, if he have St. Paul's perfection, that he would wish to be an anathema from Christ for the salvation of his brethren, it shews much of a divine nature, and a kind of conformity with Christ Himself."*

—"Of Goodness," Francis Bacon.

EASTERN AND WESTERN PSYCHOLOGY

VII

The Seven Powers of the Spirit

IF we carry on the simile we have already used, and think of ourselves as emerging from the waters of psychical life, and gradually growing able to live in, and freely to breathe, the pure air of the Spirit, we shall soon come to ask ourselves what new powers rightly belong to this, our new condition; what new forces we may expect to unfold themselves within us, as properly belonging to the new realm which we have entered.

In their answers to this question, the teachings of the East and of the West are in singular accord. Each takes a passage of one of the older Scriptures, in which a series of virtues is enumerated, and, developing this, builds upon it a consistent doctrine of the Powers of the Spirit. In the West, the passage is the opening one in the eleventh chapter of the book of the prophet Isaiah. It may be interesting to add, in quoting the passage, the Greek names of the Seven Gifts, as given in the Septuagint. The passage is as follows:

"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the Spirit of the Lord (pneuma tou Theou) shall rest upon him; the spirit of wisdom (pneuma sophias) and understanding (suneseos) the spirit of counsel (pneuma boules) and might (ischuos), the spirit of knowledge (pneuma gnoseos) and of the fear of the Lord (eusebeias, pneuma phobou tou Theou)." The English authorized version does not make a clear distinction between eusebeia (piety) and phobos tou Theou (the fear of God), translating both by the same terms, but theologians have, in writing of these spiritual powers, made the distinction between them sufficiently clear.

The similar passage used as a basis for the description of the Powers of the Spirit in the East is taken from the Brihad Aranyaka Upanishad, toward the end of the great dialogue between King Janaka and Yajnavalkya. Once more, the Sanskrit words may be given:

"He who knows is, therefore, full of peace (shanta), self-control (danta), silence (or, cessation, uparata), endurance (titikshu), concentration (samahita)." Therefore we get a group of virtues, peace (shama), control (dama), silence (uparama), patience (titiksha), concentration (samadhana), to which certain other spiritual powers came in time to be added, the whole being developed along very much the same lines as happened with the passage in Isaiah.

It is vitally interesting that the passage in Isaiah has long been

accepted as portraying the virtues of the Divine Man, while the Upanishad passage explicitly undertakes to set forth certain of the characteristics of the Master, of him who, in the fullest sense, has attained. There is, therefore, in each case, quite adequate justification for taking these two passages as inventories of a full range of spiritual powers.

Let us try to see what meaning has been given to the separate powers, in each case.

As I write, I have before me two books, by learned Christian writers, each of whom analyzes these seven Powers, or Gifts of the Holy Spirit. One is a Frenchman, Louis Lallemant, who was born at Châlons-sur-Marne, in 1588. The other is a Belgian, Charles Louis Laurent Bronchain, who was born at Frameries, near Mons, in 1829. Both, therefore, by a curious coincidence, belong to the region of the world's greatest battles.

Father Louis Lallemant begins his analysis of the first Gift of wisdom by just such an etymology as would commend itself to Shankaracharya. Wisdom, he says, is defined to be a knowledge acquired by first principles; for "the name sapientia, wisdom, comes from sapor, savour; and as it is the property of the taste to distinguish the flavour of viands, so," says Saint Isidore, "wisdom, that is, the knowledge that we have of creatures by the first principle, and of second causes by the First Cause, is a sure rule for judging rightly of everything."

The gift of Wisdom, our author continues, is such knowledge of God, His attributes and mysteries, as is full of flavour. The understanding only conceives and penetrates. Wisdom judges and compares; it enables us to see causes, reasons, fitnesses: it represents to us God, His greatness, His beauty, His perfections, His mysteries, as infinitely adorable and worthy of love; and from this knowledge there results a delicious taste, which sometimes extends even to the body, and is greater or less according to the state of perfection and purity to which the soul has attained. . . . A soul which, by mortification, is thoroughly cured of its passions, and by purity of heart is established in a state of perfect health, is admitted to a wonderful knowledge of God, and discovers things so great that it loses its power of acting through its senses. Hence proceed raptures and ecstasies, which indicate, however, by the impression which they produce in those who have them, that they are not altogether purified or accustomed to extraordinary graces; for in proportion as a soul purifies itself, the mind becomes stronger and more capable of bearing divine operations without emotion or suspension of the senses, as in the cases of our Lord and the Blessed Virgin, the Apostles, and certain other Saints, whose minds were continually occupied with the most sublime contemplations, united with wonderful interior transports, but without there being anything apparent externally in the way of raptures and ecstasies. . . . The vice opposed to wisdom is folly, which after its kind, is formed in the soul in the same manner as wisdom, but by contrary principles; for wisdom refers all to the last

end, which in morals is called the altissima causa, the supreme and primary Cause. It is this it seeks, this it follows and relishes in all things. It judges of everything by reference to this sovereign end. In like manner, folly takes as its end, its first principle, its altissima causa, either honour, or pleasure, or some other temporal good, having a taste for nothing else, and referring everything thereto, seeking and valuing only that, and despising everything else. "The fool and the wise man are opposed one to the other," says Saint Isidore, "inasmuch as the latter is possessed of the taste and the sense of discretion, in which the former is wanting." And this is why, as Saint Thomas observes, "the one judges rightly of things that regard conduct, because he judges of them by reference to the first principle and the last end; and the other judges ill, because he does not take this sovereign cause as the rule of his sentiments and actions." . . . The fruit of the Holy Spirit which answers to the gift of wisdom is that of Faith; because the soul relishing divine things cleaves more firmly to the belief of them, and the sort of experimental knowledge which it thus obtains serves it as a kind of evidence of their reality. . . .

So far the first Power of the Spirit, Wisdom (sophia). We come now to the second, the gift of Understanding (sunesis). The Greek word, which we have taken from the Septuagint, the Greek version of the Old Testament, is used with exactly the same meaning in the New, and notably in the following passage: "We also cease not to pray and make request for you, that ye may be filled with the knowledge of His will in all spiritual wisdom and (spiritual) Understanding, to walk worthily of the Master unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God; strengthened with all power, according to the might of His radiance, unto all patience and long suffering with joy; giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light (the Holy Ones in the Light); who delivered us out of the power of the Darkness, and translated us into the kingdom of the Son of His love; in Whom we have our redemption (apolutrosin, "a loosing away"), the forgiveness (aphesin, "the sending away") of our sins (hamartia, "error," "missing the mark,"): Who is the Image of the Invisible God (eikon tou Theou tou aoratou), the Firstborn of all Creation (ktisis, "a making," "a thing made or produced"); for in Him were all things created, in the heavens and upon the earth, the things visible and the things invisible, whether Thrones (thronoi), or Dominions (kuriotetes), or Principalities (arkhai), or Powers (exousiai); all things have been created (or produced) through Him, and unto Him; and He is before all things, and in Him all things consist (sunesteke, "hold together").

This is a passage of cardinal value. In it, Paul sets forth the doctrine of the Logos, as developed by Philo (in the light of the sacred traditions preserved in Egypt) from the teachings of Plato, who also, in many things seems to have been indebted to Egypt. Paul teaches, here

and elsewhere, that Jesus was not only the "Messiah," the Hope of Israel, but also the Incarnation of the Logos, or, as the Eastern term is, a plenary Avatar. And, further, that "spiritual Wisdom and Understanding," together with courage and endurance, come to being in us through the direct radiation of the power of the Master, as the manifestation of the Logos.

It is worth while to quote, just at this point, an Upanishad passage likewise describing the Logos: "This is the mighty Soul (Atma) unborn, who is Understanding (Vijnanamaya) among the life-powers. This is the radiance in the heart within, where rests the Ruler of all, Master of all, Lord of all. He grows not greater through good works, nor less through evil. He is Lord of all, Overlord of beings, Shepherd of all beings. He is the bridge that holds the worlds apart, lest they should flow together. This is He Whom the followers of the Eternal seek to know through their scriptures, sacrifices, gifts and penances, through ceasing from evil towards others. He who knows this becomes a sage (muni, saint). This is the goal in search of which pilgrims go forth on pilgrimages. Knowing Him, the men of old desired not offspring. What should we do with offspring, they said, since ours is the Soul (Atma), the All? They became saints (bhikshacharyam charanti sma "they followed mendicancy, poverty") ceasing from the desire of offspring, the desire of the world, the desire of wealth. For the desire of offspring is a desire for wealth; and the desire of wealth is a desire for the world. For these are both desires. But the Soul (Atma) is not that, not that. It (Atma) is incomprehensible, for It cannot be comprehended; It is imperishable, for It passes not away; nought adheres to It, for It is free; the Soul is not bound, fears not, suffers not. For to him who knows, neither crosses over—the evil he does nor the good. He passes both; things done or undone afflict him not."

There is a striking identity here, even when the phrases are contrary, as when Paul says, of the Logos, "In Him all things hold together," while the Upanishad says, "He is the bridge that holds the worlds apart, lest they should flow together." Both teach the eternity of the Logos, the production of all worlds through Him, the presence of His radiance in the spiritual man, bringing redemption, the putting-away of all evils, and immortality.

The word translated "Soul" is Atma, and it is worth noting that this word, so difficult adequately to translate, is derived from a root, meaning "to breathe," so that Atma is, fundamentally, the Great Breath, the Holy Spirit. It is interesting, too, that the word doxos, generally translated "glory," but perhaps better rendered "radiance," here corresponds to the Sanskrit Akasha, "Forth-shining, radiation, radiance," the living Ray of the Logos. It is through this radiation of the Logos, in the spiritual man, according to the Upanishad, that Wisdom and Power are born "in the heart within," that is, in the spiritual man, who dwells in the light of the Spirit, as the natural man dwells in the darkness of

the psychical world, the world of desire. This Upanishad passage is immediately followed by the passage, previously quoted, which enumerates "the gifts of the Spirit." And one may add to the significance of the whole Upanishad excerpt by noting that the name of the wise king, "Janaka, king of the Videhas," has a symbolic meaning; Janaka literally means "the Giver of life," while Videha means "bodiless," he who has put off the bondage of the body. Of such, therefore, Janaka, the Life-giver, was king.

To come back to the enumeration and analysis of the gifts of the Holy Spirit. The second of these is Understanding. Of this gift, Father Louis Lallemant says: Understanding is the intimate knowledge of an object: Intelligere est intus legere. The gift of Understanding is a light which the Holy Spirit bestows, in order to penetrate intimately those obscure truths which faith proposes; and this penetration, says Saint Thomas, must cause the mind to conceive a true idea and a right judgment of the last end and of everything which has reference thereto, otherwise it would not be a gift of the Holy Spirit. Faith contemplates three kinds of objects. First, God and His mysteries; secondly, creatures in their relations to God; thirdly, our own actions, to direct them to the service of God. We are naturally very obtuse with regard to all these things, and know nothing rightly about them, except as we are illuminated by the Holy Spirit through Faith, and through the other lights which He communicates to us. That which Faith makes us simply believe, the gift of Understanding enables us to penetrate more clearly, and in such a manner as, although the obscurity of Faith still remains, appears to render evident what Faith teaches; so that he who possesses it marvels that some refuse to believe the articles of our belief, or that they can doubt of them. They whose office it is to instruct others, preachers and directors, ought to be filled with this gift. It has been conspicuous in fathers and doctors, and it is especially necessary for rightly comprehending the sense of Holy Scripture, its allegorical figures, and the ceremonies of divine worship. . . . The fruit of the Holy Spirit which corresponds with this gift, as well as with others which enlighten the mind, is the fruit of Faith. Faith precedes gifts, and is their foundation, but gifts, in turn, perfect Faith. We must firmly believe, says Saint Augustine, and establish ourselves firmly in that pious affection which is so necessary to Faith. Then the gifts of the Holy Spirit come, and render Faith more penetrating, more lively, and more perfect. . . .

Father Louis Lallemant somewhat departs from the order of gifts in the text from Isaiah which we have quoted, and considers, as third among the gifts of the Holy Spirit, the gift of Science (gnosis). Science, he says, is defined to be an assured knowledge acquired by reasoning; but in God it is without reasoning, and by a simple view of objects. The gift of Science, which is a participation in the knowledge of God, is a light of the Holy Spirit which illuminates the soul to understand human things, and to form a true judgment of them in reference to God and so

far as they are objects of faith. The gift of Science assists that of Understanding in discovering and apprehending obscure truths, and that of Wisdom in possessing them. Wisdom and Science have something in common; both bestow the knowledge of God and of creatures. But when we know God by means of creatures, and rise from the knowledge of second causes to the First Universal Cause, it is an act of Science; when we know human things through the experience we have of God, and judge of created beings by the knowledge we possess of the Supreme Being, it is an act of Wisdom (sophia). The discerning of spirits belongs to both one and the other; but Wisdom possesses it by the way of taste and experience, which is a more exalted mode of information; Science possesses it by simple knowledge alone. The gift of Science enables us to see readily and clearly everything that regards our own conduct and that of others. First, what we ought to believe or not believe; what we ought to do or not do; the mean we ought to observe between two extremes into which it is possible for us to fall in the exercise of virtues; the order we ought to follow in our study of them; how much time we must give to each in particular; but all this in the general, for as regards details, it belongs to the gift of Counsel to prescribe what we ought to do under the circumstances in which we find ourselves, and on occasions when we have to determine how to act. Secondly, the state of our soul, our interior acts, the secret movements of our heart, their qualities, their goodness, their malice, their principles, their motives, their ends and their intentions, their effects and their consequences, their merit and demerit. Thirdly, the judgment we ought to form of creatures, and the use we ought to make of them in the interior and supernatural life; how frail they are and vain, how shortlived, how little capable of making us happy, how injurious and dangerous to salvation. Fourthly, the mode of conversing and dealing with our neighbor, as respects the supernatural end of our creation. By this gift a preacher knows what he ought to say to his hearers, and what he ought to urge upon them. A director knows the state of the souls he has under his guidance, their spiritual needs, the remedies for their faults, the obstacles they put in the way of their perfection, the shortest and the surest road by which to conduct them safely; how he must console or mortify them, what God is working in them, and what they ought to do on their part in order to cooperate with God and fulfil His designs. A superior knows in what way he ought to govern his inferiors. They who have the largest share of the gifts of Science are the most enlightened in all knowledge of this kind. Wonderful things are disclosed to them with respect to the practice of virtues. They discover therein degrees of perfection unknown to others. They perceive at a glance whether actions are inspired by God and conformable to His designs; let them deviate ever so little from the ways of God, they discern it at once. They remark imperfections where others cannot see them; they are not liable to be deceived in their opinions, neither are they apt to allow themselves to be surprised by illusions

with which the whole world is filled. If a scrupulous soul applies to them, they know what to say to remove its scruples. If they have to make an exhortation, whether to monks or nuns, thoughts will occur to them suited both to the spiritual needs of the religious themselves and to the spirit of their order. If difficulties of conscience are proposed to them, they will give an admirable solution. Ask them for the reason of their reply, they cannot tell you, because they know it without reasoning, by a light superior to all reason. . . . We are so full of illusions, and so little on our guard against the fascinations of creatures, that we deceive ourselves continually. The devil deceives us also frequently. His device for entrapping the more advanced is to make them fall into error in their choice of the means of perfection; and he deceives the least perfect and the tepid by presenting difficulties to their minds in an exaggerated state, and by displaying before their eyes the attractions of pleasure and the false brilliancy of vain honours. The science of the Holy Spirit teaches us how to preserve ourselves from these seductions. . . In order that intercourse with men may not be hurtful to us, in the functions which we exercise in their regard to gain them to God, we must observe that our life ought to be a mixture of action and contemplation, in such wise that the former may be animated, directed, and ordered by the latter; that among the exterior works of the active life, we may always enjoy the interior repose of the contemplative; and that our employment may not hinder our union with God, but rather serve to bind us more closely and more lovingly to Him; making us embrace them in Him by contemplation, and in our neighbour by action. . . Let us take as our model, Jesus Christ, who devoted thirty years to the contemplative life, and three or four only to that which is called *mixed;* and God Himself, whose life, before time began, was purely contemplative. His sole occupation being the knowing and loving of Himself. In time, indeed, He acts externally, but after such a manner, that action bears scarcely any proportion to contemplation; and in eternity when time is ended, He will give Himself still less to action, seeing that He will no longer create new creatures. To make much progress in perfection two things are necessary, one on the part of the master, the other on the part of the disciple. In the master, that he should be greatly enlightened with the gift of Science, as was Saint Ignatius; in the disciple, that he should have a will perfectly subject to grace, and a great courage, like Saint Francis Xavier. . . . An excellent means of acquiring the gift of Science is to study greatly purity of heart; to watch carefully over our own interior, to mark all its irregularities, and note its principal faults. Such strictness will draw down the blessing of God, who will not fail in time to pour His lights into the soul, and will give it little by little the knowledge of itself, which is the most useful He can impart to us next to that of His divine majesty. This is the first study in the school of perfection. The vice which is opposed to the gift of Science is ignorance. . . .

So far Lallemant's analysis of the gift of Science. He comes next

to the gift of Counsel (boule): Counsel is an act of prudence prescribing the means to be chosen for attaining an end. Thus the gift of Counsel regards the direction of the particular actions. It is a light by which the Holy Spirit shows what we ought to do in the time, place and circumstances in which we find ourselves. What Faith, Wisdom and Science teach in general, the gift of Counsel applies to particular cases. And it is easy to perceive its necessity, since it is not enough to know that a thing is good in itself; we have also to judge whether it is good under actual circumstances, whether it is better than something else, and more suited to the object we are aiming at; and this knowledge we acquire by the gift of Counsel. . . . Purity of heart is an excellent means of obtaining the gift of Counsel, as well as the other gifts already treated of. A person of good sound judgment who should study constantly purity of heart, would acquire a supernatural prudence and a divine skill in conducting all sorts of affairs, would receive an abundance of infused light and knowledge for the guidance of souls, and discover a thousand holy contrivances for the execution of enterprises which concern the glory of God. . . .

We may sum up the Western analysis of "the gifts of the Holy Spirit that perfect our understanding," by a brief quotation from another doctor, the Belgian, Father Bronchain. We shall come later to the three gifts of the Holy Spirit "that perfect our will."

Father Bronchain writes: These gifts may be viewed as the light with which the Holy Ghost enlightens us, and which is diversified according to the effects He wishes to produce in us. Thus Wisdom is an experimental knowledge of God, which enables us to taste and to judge accordingly of all created things. Understanding causes us to behold as if in full daylight the truths of faith. Knowledge makes known to us in general the means of sanctifying ourselves, and Counsel enables us to apply them to our conduct in particular cases.

Or we may sum up in terms of our simile, the growth into a new life in the free air of the spirit, after our emergence from the water-life of the psychical world. The gifts of the Holy Spirit are, then, the lights shed on us from the spiritual Life above us, which enable us to realize our relation to that Life, and gain stability, strength and continued growth in the new life of sunlight which we have entered.

Let us now turn to the Eastern Wisdom. We saw that Father Louis Lallemant, our French doctor, in one passage lays special stress on the use of these gifts as between teacher and pupil, master and disciple. The eastern passage which we shall quote, as our basis of comparison, applies exactly to that situation. It is in the form of a dialogue between a master and a disciple concerning these very gifts. It is taken from a treatise called The Crest-Jewel of Wisdom, attributed to the great teacher, Shankaracharya, but more probably the work of one of his disciples.

He is ripe to seek Atma (the Holy Spirit), our passage begins, who

is full of Knowledge and Wisdom, Reason and Discernment, and who bears the well-known marks.

He is ready to seek the Eternal who has Discernment (viveka) and Dispassion (viraga); who has Peace and the other Graces.

Four perfections are numbered by the wise. When they are present, there is victory, but in their absence there is failure.

First is counted the Discernment between things lasting and unlasting. Next Dispassion, the ceasing from self-indulgence here and in paradise. Then the Six Graces, beginning with Peace. Then the longing for Liberation.

Such a certainty as this—the Eternal is real, the fleeting world is unreal—this is that Discernment between things lasting and unlasting.

And this is Dispassion—a perpetual willingness to give up all sensual self-indulgence—everything lower than the Eternal, through a constant sense of their insufficiency.

Then the Six Graces: a steady intentness of the mind on its goal—this is Peace (shama).

And the steadying of the powers that act and perceive, each in its own sphere, turning them back from sensuality—this is Self-control (dama).

Then the raising of the mind above external things—this is the true Withdrawal (or Silence, uparama).

The bearing of all ills without petulance or self-pity—this is right Endurance (titiksha).

A firm confidence in the teaching and the Teacher—this is that Faith (shraddha) by which the treasure is gained.

The intentness of the soul on the pure Eternal—this is right Concentration (samadhana), but not the indulgence of phantasy.

The wish to untie, by discernment of their true nature, all the bonds tied by unwisdom, the bonds of selfishness and sensuality—this is the longing for Liberation (mumukshatva).

Though at first imperfect, these qualities, gradually growing through Dispassion, Peace and the other Graces and the help of the Teacher will gain their due reward.

When Dispassion and the longing for Liberation are strong, then Peace and the other Graces will bear fruit.

But when these two—Dispassion and the longing for Liberation—are lacking, then Peace and the other Graces are a mere mirage, like the lake imagined in the desert.

Chief among the causes of Liberation is devotion, the intentness of the soul on its own nature. Or devotion may be called intentness on the reality of Atma (the Holy Spirit).

Let him who possesses these perfections, and who would learn the reality of Atma, approach the wise Teacher from whom comes the loosing of bonds; who is full of Knowledge and perfect; who is not smitten by desire, who truly knows the Eternal; who has found rest in the Eternal,

at peace like a fuelless fire; who is full of selfless kindness, the friend of all that lives. Serving the Teacher with devotion and aspiration for the Eternal, and finding oneness of heart with him, seek the needed Knowledge of Atma. . . .

As will have been noticed, this passage is an extension of the Upanishad passage quoted at the outset, and a commentary on it. It is therefore, a close parallel to our quotations from the French doctor, commenting on the passage in Isaiah.

(*To be continued.*)

"Love is the river of life in this world. Think not that ye know it who stand at the little tinkling rill, the first small fountain. Not until you have gone through rocky gorges, and not lost the stream; not until you have gone through the meadow, and the stream widened and deepened until fleets could ride on its bosom; not until beyond the meadows you have come to the unfathomable ocean, and poured your treasures into its depths,—not until then can you know what love is."

—Henry Ward Beecher.

ALSACE AND LORRAINE

Part III

IF the German racial claim is without foundation, and the German historical claim without substance, the claim that the Alsatians and Lorrainers are and always have been, at heart German is equally a distortion of the facts. This latter claim is the one most popularly held in Germany, and is the result of a carefully fostered propaganda. The different types of German claims have issued from different intellectual centers in Germany, each respectively representing widely varying special interests. But the ultimate conclusion was always the same. Thus the ethnologists have evolved theories about the skulls and other physical characteristics, past and present, of inhabitants of Alsace, invariably tending to prove that Alsatians are racially Teutonic. Politicians and historians have been intent on proving that the "German Empire" has always possessed Alsace-Lorraine, some dating this from earliest times, some not before the 8th or 10th centuries. Finally, poets and popular writers have dwelt on the age-old German affinities of these peoples, hailing them as brother-Germans, and seeking to convince the world, largely because they spoke or wrote in German, that therefore their culture is German, and they are and always have been German.

This last claim, its chief basis being the fact that the Alsatians do speak and write a Germanic language, carries great weight with many people: but actually it is an argument beside the point, and which only beclouds the real question by diverting attention from the essential facts involved. The scientific unreliability of the language test when applied to races of people, has already been discussed. Nevertheless, to prove the language test *unreliable* is not positive disproof of Germany's claims, —and this quite manifestly in view of the fact that Alsatians must have been at least in contact with Germans, in order to learn to speak any German, even if only a dialect.

It should always be remembered, however, that it is facts, and not theories, which establish the truth. And there are certain facts which one and all of the different German claimants either omit completely, or distort. The first of these is quite simple. Alsatians, in history, are first and foremost Alsatians. They are not Germans. They are not even Frenchmen. They are Alsatians. Today the Alsatian thinks and speaks of himself first and foremost as an Alsatian,—then as a Frenchman,—because his whole soul goes out to France and feels itself united with the French national spirit and consciousness. Bretons were Bretons, Normans were Normans, Provinçales were Provinçales for centuries before their spirit became amalgamated with French national consciousness as we now see it. Alsatians have been undergoing the same process, only because they were border peoples, frequently conquered and op-

pressed by alien armies, that process of unification has not affected them with the same completeness in certain specific respects. But in all the essentials, that is, in their national aspirations and predilection, in their ideals, even in their qualities of intellect and character, they are French. They show, to be sure, the stamp of close contact and interchange with the German people, they show that there is German blood in their veins (which may be traced also in the Normans), they show the impress of German ideas and methods. So also do the Provinçales show the impress of Italian characteristics,—as do Pau and Biarritz those of Spain. But Marseilles is French, and Pau and Biarritz are French, and Alsace is French. They speak Breton in Brittany and Provinçales in Provence, and Spanish in the Pyrennees, and Swiss dialects in Savoy, and *Alsatian* in Alsace. They do not speak German in Alsace—unless forced to at the sword's point. They speak Alsatian;—another fact overlooked by German claimants.

Such facts as these, with many like them, the German claimants ignore. I should say the more recent German claimants. Because what the German means when he claims a man as a fellow-German has varied with the speaker, and with the decade,—almost the year—in which he speaks. Most of the claims to Alsace-Lorraine developed during the last half of the nineteenth century, during the preparation for, and after, the War of 1870. Before the successes of that War, German historians and writers were under no delusions about Alsatians or Lorrainers. The question was hardly raised, because there was no motive, as yet, for raising it. Alsace had been French for more than two hundred and twenty years—beyond dispute. To be sure Germany had started annexing French territory as early as 1815, Treaty of Vienna; but it was a small and unsatisfactory amount that she got then. She aspired for more, as is revealed by the remarks of the King of Würtemberg to Bismarck in 1846: "We must have Strasbourg. The heart of the matter is Strasbourg. As long as she is not German, the states of South Germany will not be able to share the political life of Germany." [1] But the feeling of Strasbourg itself is revealed a few years later by Kirschlager, a professor of the city, who stated to a German congress of naturalists at Speyer, the actual feeling of that time. Replying to the statement that Alsace "must be returned to the confederation," he said: "You ought at least to ask if we have any desire to return to you. . . . We wish to remain Frenchmen."

Substantially, the inception of modern German claims to Alsace-Lorraine lies in the attempted justification of the seizure of 1871. Military "necessity" dictated that seizure; and the reasons adduced to account for this act of robbery still further becloud the true question as to the affinities of these border peoples. To clarify the complexities of the issue, a thorough understanding of this background of 1870, and

[1] This and the next quotation are taken from Ch. D. Hazen's excellent book, *Alsace-Lorraine Under German Rule*, p. 91. No sources are given. But compare Bismarck's speech in the Reichstag for May 2nd, 1871, p. 518, col. 1—where he quotes the king to the same effect.

also of certain other unescapable facts, is essential. To determine whether the Alsace-Lorrainers are at heart pro-French or pro-German, we must examine first what prompted the German claims, and whether those claims are scientific—that is, whether they are complete, unbiased, accurate. Second, we must examine what it is that Germans are, to see if the Alsace-Lorrainers are like them; also what the French, and France, are,—in the same way and for the same reasons. Finally we must examine what Alsace-Lorrainers think of themselves, and what their literary, artistic, and psychologic characteristics have been throughout history. The result would then have definiteness in the measure of our success in precisely determining each of the above factors. A separate section will be given to the discussion of each of these subheads.

SECTION I.

The Origin of German Claims to Alsace-Lorraine

Before 1870 German claims to Alsace-Lorraine were vague and of a general character. The forced capitulation of Strasbourg back in 1681 had brought forth protests, notably two furious pamphlets in Latin by one Schrag, written in 1707-08.[1] But as the Emperor's claim was a disputed one at the best, and as the real loss, such as it was, lay with Strasbourg,—which chose to give up its independence in lieu of a worse, impending, fate,—these claims never received a serious hearing. One year later, in 1709, Schmettan, the Russian Ambassador to the Court of Louis, wrote: "It is well known that the Alsatians are more French than the Parisians themselves," [2] so opinions differed, with the vantage of evidence as usual resting with the French, while to the Germans must be awarded the prize for rhetorical fervor and scurrility.

Goethe, studying for a while at Strasbourg, greatly admired the beauty of the Alsatian country, which he describes as "Alsatian semi-French,"—a *foreign* country, full of foreign and peculiar characteristics. Dr. Salzmann, a friend of his in residence, points out that Strasbourg is much more French than German;—they are, he says, above all things a practical-minded people, not "seeking the wide intellectual horizon that is the dream in German Universities." [3]

But where the traveler Goethe recognized fundamental differences between even such near-by Germans as himself, who came from Frankfort, and Alsatians, with their strong pro-French affinities, the politicians continued to cry out at the robbery of Louis XIV, and to rhapsodize about the age-long German traditions and feelings of the alienated provinces, even of Lorraine. Goethe wrote of 1770; before him, Frederick the

[1] *Libertas Argentoratensium stylo Rysircenci non expuncta,* and *Nullitas iniquitasque reunionis Alsaticæ.*

[2] Quoted, p. 18, by M. Daniel Blumenthal in his little study of *Alsace-Lorraine,* from Georges Weill *Alsace French from* 1789 *to* 1871. No better work has appeared than this latter study, covering the period. It is even more satisfactory than Reuss.

[3] *Wahrheit und Dichtung aus meinen Leben.* See the whole of chaps. ix, x, and xi.

Great, writing in 1738, with fine irony, said: "Nevertheless, the course of events has revealed that love of peace alone has obliged His Majesty [Louis XIV] to accept Lorraine, and to rid Germany of a province which in very truth has belonged to her from time immemorial, but which had been a burden to her [!], in view of its isolated and inconvenient location. Moreover, to establish peace on a solid foundation, it was a positive necessity that Lorraine should be ceded to France, because she would be able to furnish frequent causes for embroilments, and because, still more, France should be indemnified for the expenses of the war;—which things being carefully considered, make very clear that the King has entirely fulfilled the positive engagements which he had undertaken in his manifesto."[1]

After the defeat of Napoleon, and the Treaty of Vienna, a new patriotism arose in Germany,—Baron von Stein and his work having already been referred to. The poet Arndt wrote a famous pamphlet—*The Rhine, Germany's River, but not Germany's Boundary,*[2]—which, in view of the action of the Alsatian populace during the French Revolution, was more the expression of a desire, than the statement of a fact. For Alsatian soldiers defended the new Republic from hostile attacks of Austrian and German princes, and the Alsatian National Guard set up in the middle of the bridge over the Rhine a tri-coloured flag which bore the inscription: "Here begins the Land of Liberty." Nevertheless Germany was profoundly stirred by Arndt's poem, and despite the fact that the Rhine had been a natural boundary since the time of Cæsar, the whole country responded to his appeal that not Alsace alone, but the Moselle, the Meuse, and the Sarre should "return" to the Fatherland. Another poet, Becker, wrote *The German Rhine*; while even William the First, then a Prussian Prince and not yet King, wrote some verses in the popular vein, reflecting the general temper of the times. He said in part:

"The Rhine must become
Throughout its entire course
The possession of the German lands!
Fling out your banner!
And you, O people of the Vosges,
And of the forests of Ardennes
We wish to deliver you
From the yoke of an alien imposter.

. . . . . .

So that some day your children
May be Germans
And may honour the conquerors
Of their Fathers!"[3]

[1] "Considerations Sur l'Etat Present du Corps Politique de l'Europe," in *Oeuvres de Frederick le Grand,* tom VIII, p. 9; ed. by J. D. E. Preuss.

[2] *Der Rhein, Deutschlands Strom aber nicht Deutschlands Grenze.*

[3] *Cf.* Hazen, *Op. cit.*; p. 90.

These popular expressions of German acquisitive sentiments increased with her military victories, and in 1866 Bismarck and Von Moltke felt themselves able to begin active preparations for the defeat of France. Up to then it had been, however, frankly a question of conquest and "rehabilitation." In 1867, three years before the war, Bismarck said to Mr. Beatty-Kingston: "Suppose France entirely conquered, and a Prussian garrison in Paris, what are we to do with our victory? We could not even decently take Alsace, for the Alsatians are become Frenchmen and wish to remain so." [1] Despite the Pan-German propaganda, this statement of the Chancellor but follows the repeated admissions of Germans at the time. The fact that Alsace-Lorraine were French was widely recognized and perfectly well known. Thus an authoritative historian, friend of Bismarck, Heinrich von Sybel, writing even after the War, in 1871, said: "We know truly that the Lorrainers, since 1776, and the Alsatians, since 1801, have become good Frenchmen, and today oppose, by a large majority, the reunion with their Fatherland." [2] So in like manner Dereichweiler, another well-known German historian, says in a long and rhetorical passage that in spite of their "Urdeutsche Grund"—their "German-to-the-core basis,"—yet Alsace-Lorrainers on their "return" to the German Empire, had become "something quite foreign. A transubstantiation had at that time consummated their divorce from the Empire. In many respects the outer form had remained German, but the Spirit had become different. The French Soul had permeated and changed the old Nationality of this land in all its imagination, thoughts, and feelings, and in its entire outlook and comprehension." [3]

But presently "military" considerations became of paramount importance, and the annexationist policy of Bismarck was formed, as it were, over-night. Hard upon the heels of victory Bismarck said, "Strasbourg is the key of our house, and we will have it," [4]—now quite regardless of whether he was behaving "decently" towards Alsace, or not. On October 7, 1870, he said to the Mayor of Versailles: "Germany wants peace and will make war until she get it, let the consequences be ever so lamentable from a humane point of view. . . . This peace will be secured by a line of fortresses between Strasbourg and Metz." [5] . . .

Having determined just how far he could go, Bismarck said the day after Paris capitulated: "As you see, we are keeping Metz; but I confess I do not like that part of the arrangement. Strasbourg is all very well. Strasbourg is German in speech, and will be so in heart ten years hence. Metz, however, is French, and will be a hotbed of disaffection for a long time to come." (*Op. cit.*, p. 98). Bismarck admitted that it was the pressure of Von Moltke which made him demand Metz,—which was

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[1] *Conversations with Prince Bismarck*, collected by Heinrich von Poschinger, p. 86.
[2] "Deutschlands Recht auf Elsass und Lothringen," in *Kleine Historische Schriften*, iii, p. 457.
[3] *Geschichte Lothringens*, vol. II, pp. 630, 631.
[4] *The Life of Prince Bismarck*, by William Jacks, p. 352.
[5] *Conversations*, by Poschinger, p. 25.

"two miles beyond the linguistic frontier,"—and he said: "The Emperor has too many foreigners for subjects as it is. We have had more than enough trouble with our Poles, though they have been benevolently governed, God knows! And we shall have still more with these Lorrainers, who hate us like poison, and will have, very likely, to be roughly handled; whereas the good old German *Elsässer will be treated with the utmost consideration.*" [1]

The journal of Heinrich Abeken, chaplain in 1870-71 with King William, later the Emperor, reveals clearly and with sentimental German cant the court feeling about these provinces, as also the military "necessity" (= expediency) which tore them from France. He wrote in his journal November 29th, 1870: "The fruits of victory must be the security of Germany against future wars, which can only be assured by obtaining Alsace-Lorraine, Strasbourg and Metz; and, with this material result, the moral satisfaction to our people that these old German lands are returned to us. It would be a crime against the moral systems of the world if the theft committed by the French were not expiated, not made good again. It would be a crime against the children themselves if they were not brought, even against their will, to their real mother, the old home, but were left to their French step-mother and her corrupt influences. Not only our grandchildren, but their grandchildren, will thank us for educating them as Germans." [2]

On May 2nd, 1871, Bismarck rose in the Reichstag to explain the plans of the Imperial Government about Alsace-Lorraine. Speaking with his usual irony, he yet reveals the consummate skill with which he, as was his habit, fitted the facts at will into his theories and wishes. Perhaps no man in modern history followed more completely Mark Twain's advice, "Get your facts first, and then you can distort 'em as much as you please." After presenting the problem,—which was not, as might have been supposed, the best and most accommodating way of pacifying and incorporating the newly stolen provinces, but rather that of creating a defence for an endangered Fatherland,—he suggested that one proposition had been to create a neutral state, similar to Belgium and Switzerland. This suggestion received applause (cries of *sehr gut!*) but Bismarck continued that as a peace-proposition—"This supposition of such newly-to-be-created neutrals,—Alsace and Lorraine,—would not have been realized during the immediate future; rather it is to be expected that the strong French element would remain for a long time in the land, with its interests, sympathies, and recollections all attached to France;—so that these neutral States might indeed at any time obtain their own sovereignty, induced by a new Franco-German War, and thus be joined again to France. Such neutrality would be for us nothing more than a pernicious phantom, and for France a useful one. There remains therefore no other alternative but to bring this strip of land, with its strong

[1] *Loc. cit., Cf.* The London Daily Telegraph, Aug. 31, 1898.

[2] *Bismarck's Pen: Life of Heinrich Abeken from his Letters and Journal*, ed. by his wife. P. 314 of authorized translation by Barrett-Lennard and Hoper.

fortifications, completely into German power, so that she may herself, as a strong glacis, defend Germany against France. . . . It is not my task to examine here the causes which have made it possible that an age-old [*urdeutsche* again] German population could possibly have become attached to a country with a foreign language, and with a government not always benevolent and considerate. Some reason must lie behind the fact that exactly those qualities which distinguish the German from the Frenchman, are precisely embodied in the Alsatian people; so much so that these people, with respect to thrift and love for law and order, formed a kind of aristocracy in France. They were more capable for administrative office, more reliable in state service,—and were worthy representatives of the military and civil authorities. In government offices there were far more Alsatians and Lorrainers than the proportion of the population would warrant. It was exactly these one and a half million Germans who were able to use all these prerogatives of the German character in the midst of a people that had other prerogatives, but who were wanting in just these qualities." [1]

Anyone who has followed the progress of Bismarck's thought will see how wilfully misleading every word of the above speech was, for he has by this time the audacity to maintain that even all the French-speaking Lorrainers, let alone the Alsatians, were Germans, and this but a few weeks after he has made provision for the turbulence he expected from the French populations of Metz and other wholly French centers. For the population of the ceded provinces was a little more than one and a half millions,—just the figure cited by Bismarck, so he included them all.

That unlooked-for success had definitely made up Bismarck's mind for him on the Alsace-Lorraine question cannot be denied; but his actual treatment of them belied his every word about their German affinities. When in 1874, in the Reichstag, the Alsatian deputy from Mulhouse protested against the financial support given to the old French University of Strasbourg on the grounds that it had become "the head and center for the speedy Germanizing of Alsace-Lorraine . . . the bulwark of the *Kulturkampfe*"—Bismarck rose to speak. There had been applause when the deputy had cried, "In Alsace-Lorraine, gentlemen, we understand by Freedom the protection of the Rights of the individual man (Bravo!), the Rights of the family, the rights of the Commonwealth against the omnipotence of the State." To this Bismarck, with brutal frankness and cynical wit replied that though he and the deputy talked in German, yet they spoke in different languages, so far apart were their platforms. "The previous speaker has demonstrated in the sharpest manner this Incommensurable between our standpoints, which he has just presented to us,—namely, that by investing in the University of Strasbourg, we have had the interests of the Empire, and not the interests of Alsace-Lorraine, in mind. I can pursue, of course, solely the interests of the Empire; and I hope that the Alsatians will in time arrive at the

[1] *Verhandlung des Deutschen Reichstags*, 1871, 1st vol., May 2nd, p. 519, col. 1.

point where they will look upon the interests of the Empire as their own. . . .

"We have conquered these lands in the interests of the Empire in a righteous war, in a defensive war, where we had to protect our skins; our fighters did not pour out their blood for Alsace-Lorraine, but for the German Empire,—for its unity, for the defense of its frontiers. We have taken these lands to ourselves, so that the French at their next assault—which God grant to put far off, but which they are already planning,—may not have the advance-post of Wissemburg as their starting point, but rather that we may have in them (*i. e.* these lands) a *Glacis,* behind which (auf dem) we can defend ourselves, before they get to the Rhine."[1] Alsatians have never forgotten the fact that though they were such model Germans, yet their country served as a *glacis* behind which Germany might rest secure against an avenging France. They are today, and have been for four years, just such a *glacis,*—to their own immeasurable sorrow.

The policy of Bismarck has on the face of it no consistency where right and wrong, truth and falsehood, are concerned. He had but one policy—the attainment of power, on his own terms, and in his own way—quite regardless of decent behaviour, or of the least qualm about letting "the consequences be ever so lamentable from a humane point of view." He knew that "the Alsatians had become Frenchmen and wished to remain so," and he did not care in the slightest for them or their sentiments. His every utterance and act, however, betray the fact that Alsatians and Lorrainers were French heart and soul in 1870, which for our purpose is the point to be demonstrated. The only excuse that he, and other Germans, could furnish for home consumption, was to resort to the *urdeutsche* racial theory, claiming that this age-old German folk would quickly revert to their ancestral type, if once freed from the pernicious and corrupting influence of their "step-mother," France.

This racial theory has already been exposed. The Alsatians and Lorrainers, as far as blood was concerned, were as mixed as every other national group in Europe, and rather more so than the Germans. What proportion of Teutonic blood there was, was distinctly subordinate to the Celto-Roman-Frankish admixtures. Racially, Alsatians—who speak Alsatian more than French—are a conglomerate people; and traced to earliest days were Celt and not Teuton.

As for characteristics and national proclivities, that question bears analysis. There have been Teutons in Alsace since 59 B. C., and they have affected the temper and disposition of the people. It becomes a question of comparison, of determining precisely what are the fundamental distinctions between French and German. But it should be remembered that the burden of proof rests with the German side of the question, because it was to France that Alsatians and Lorrainers turned.

[1] Verhandlungen des Deutschen Reichstags, 1874-5, Zweite Session, Vol. I, November 30th, 1874. Pp. 390, col. 2; 392, col. 1; and 393, col. 1.

The course of mediæval history in central Europe is complex enough, and a decision on such a problem will always be disputed; but there are certain characteristics of the German people from *urdeutsche* days on, which are evident to anyone who chooses to compare the development of that people with the development of the Frenchman or Englishman or Italian, and—to my thinking—the Alsatian. The Alsatian is first and foremost himself, just as the Frenchman or the Englishman is himself. And when Bismarck and German historians talk of Alsatians being German they *can* only mean that they are German because a proportion (they would say a vastly superior and more numerous proportion) of Teutonic tribesmen at one time over-ran, conquered, and inhabited an alien population. If they claim that this conquest decisively Germanized the country, the burden of proof again rests with the Germans. So much has been written in glowing and roseate terms about the ancient Germans that many people today have completely lost any accurate idea of what they were like. To determine, therefore, whether the Alsatian and Lorrainer of olden days was German or French, it is necessary to rediscover what those famous German grandfathers were like, and to estimate accurately in what way they were superior to Frenchmen in history, that is, in fact and outside of modern German histories about them. A. G.

(*To be continued*)

"Nothing cramps the freedom of the soul in a greater degree than the fear of what others will think and say. The first thing to be done after taking the narrow way is to shut the world out of consideration, and look only to the approval of God."—Archbishop Ullathorne.

THE CRUSADES

BETWEEN the Crusading movement and the great economic changes which took place in Europe, beginning with the 11th century, a direct line of cause and effect is more or less obviously apparent. The rapid growth of important trade routes, and trading centres, the beginning of the modern financial system, the complete over-turning of the old social order—all the various economic developments of the time, can be traced back to some immediate and tangible cause. With regard to the intellectual, moral and spiritual results of the Crusades, however, the situation is very different. That there were such results, nay, that Europe experienced a most remarkable intellectual awakening, is beyond question. But to start from this fact and attempt to trace the connection back to some source in Eastern thought and teaching, is possible only in the broadest and most general manner.

The Crusades are probably more familiar to everyone when taken from the Western point of view, the following brief outline of which may serve as a reminder:

1095-1101—1st Crusade.
1145-1147—2nd Crusade, headed by Louis VII.
1188-1192—3rd Crusade (Philip Augustus and Richard Cœur de Leon).
1204—4th Crusade (seizure of Constantinople).
1217—5th Crusade (including the conquest of Damietta).
1228-1229—6th Crusade (Frederick II. taking part).
1249-1252—7th Crusade (led by St. Louis).
1270—8th Crusade (also under St. Louis).

From the standpoint of activities in Palestine, the movement falls into three general divisions: 1st, the foundation of the Christian states in the East; 2nd, their overthrow and the attempts to restore them, lasting to the time of the Crusade against Constantinople; 3rd, the numerous and confused expeditions of the 13th, 14th and later centuries, during which the Christian states were lost once and for all.

The vanguard of the first Crusade, a rabble horde without equipment or provision, headed by Peter the Hermit and Walter the Penniless, were helped across the Bosphorus, with all speed, by Alexius, the Byzantine Emperor. No sooner had they reached Asia Minor,—there to be ruthlessly slaughtered by the enemy—than Constantinople was confronted with the alarming hosts of the better-organized bodies of Crusaders. Godfrey of Bouillon, at the head of those from Lorraine and the north of France; Raymond, Count of Toulouse, and the Papal legate, Adhemar, Bishop of Puy, at the head of the southern French; and Bohemond and Tancred, leading the Normans of southern Italy, were the principal figures in this

Crusade. Far from aiding them, as might have been hoped for, Alexius treated with them only long enough to secure their promise to return to him, from any conquests they might make, such of his territory as had recently been wrested from him. Then he hastened them, too, in their passage to Asia Minor. The picture is the reverse of the more usual tales of the days of chivalry: weighed down by their trappings, particularly their heavy leather armor covered with iron scales; travelling in excessive heat, through a hostile country where food and water were almost unobtainable and where the horrors of famine were still further augmented by plague and pestilence, their sufferings, if only from the physical standpoint, were intense. Added to this was the difficulty before mentioned—insubordination and utter lack of discipline in the ranks; pride and haughtiness and lack of unity among the chiefs. The story of their struggles is a long one but, in the end, Count Baldwin, who had married an Armenian princess, was proclaimed Lord of the Countship of Edessa; Bohemond, after a prolonged quarrel with the other leaders, remained in possession of the conquered city and principality of Antioch; Raymond seized the Countship of Tripoli, and the remaining chiefs and their followers advanced to the siege of Jerusalem.

The conquest of this latter city presents a curious mixture of piety and blood-thirstiness. It began on the 14th of July, 1099, with a solemn procession, all the Crusaders marching barefooted round the walls. The following day the city was taken, and the most revolting scenes of bloodshed ensued, the crusaders slaying and burning its inhabitants wholesale, dashing young babies against the walls or hurling them over the battlements, hacking to pieces men, women and children, till it is said the horses were knee-deep in blood. In the midst of this carnage, Godfrey of Bouillon entered the Church of the Holy Sepulchre barefooted and bareheaded and in a white robe, and was solemnly proclaimed "Defender of the Holy Sepulchre," considering the title of King of Jerusalem too high an honour to bear. The title was assumed by his brother Baldwin of Edessa, however, on Godfrey's death in 1100.

By 1153, the Christian colonists had reached the height of their power in the East, their conquests extending without a break from the Euphrates to the Egyptian border and including the four almost independent principalities of the four successful chiefs. Furthermore, in wealth and prosperity they eclipsed even the greatest of the cities of the homeland, for in the conquered principalities were some of the richest trading centres.

From that time on, however, the Christian settlers suffered nothing but reverses. One by one, the states were attacked and conquered by the surrounding Mohammedan rulers, each new loss rousing in the Europeans at home some echo of the early crusading spirit. In 1146, had come the expedition led by King Louis VII., with its very discouraging results, ending in his withdrawal and return to France. The year 1169 marked the appearance of the justly-famed Saladin, who, as Grand Vizier of

Egypt, brought order out of the chaos in which Mohammedan countries had been thrown by the ending of the Fatimite dynasty and the struggle over the succession. By his gallant fighting, Saladin reduced the Christians to the bare possession of Tyre, Antioch and Tripoli. This was immediately followed by the Crusade against Acre, with its two years' siege,—in which princes of the first rank engaged, among others the German, Frederick Barbarossa and his son, Frederick of Suabia. Large fleets came from both Scandinavia and England. And it was during this siege that Richard Cœur de Leon—the hero of so many romantic tales—and Philip Augustus of France joined the expedition, it being on the return from Acre, that King Richard suffered his humiliating captivity in the dungeons of the Duke of Austria.

The next Crusade started in the usual way and ostensibly with the usual intention, but, on the voyage from Italy, it was turned against the Greeks of Constantinople. The excuse for this lay in an appeal for aid, made by the Byzantine Emperor whose throne had just been usurped; but the real reason for it was more probably the fact that the Greeks of this region had long been suspected of causing, to some extent at least, the failure of the earlier Crusades—if not by actual sins of commission, then by sins of omission. After seizing the city, ruthlessly sacking the Churches, and carrying off great treasure, the crusaders placed on the throne Baldwin, Count of Flanders, who was kept in a continual state of warfare by the Bulgarians, the Lombards of Thessalonica and the Greeks of Asia Minor. It was at this time that the great wave of Mongol invasion swept over Asia and threatened Europe, and, practically wiping out the Asiatic kingdom of Kharizm, sent ten thousand Kharizmians in flight to Egypt where they still further added to the military strength of the Sultan.

During this period of a hundred years or more, the crusaders, partly by means of the great avenues of trade, had been living in close touch with the civilizations of the East. Round them on every side were Greeks, Armenians, Syrians, Egyptians, Arabs, Turks and the other numerous peoples of the southwestern Asiatic countries. In addition to this they must have come in contact with Persia, India and China, as well, with all their wealth of ancient learning and their national spiritual heritage. Beside the trading which was naturally carried on between the Palestinian markets and the farther East, the Church opened up still another avenue. Certain of the priests conceived the idea of substituting for the Crusades, the peaceful conversion of the infidel to Christianity, and by what was known as the Great Art—a universal system for the study of languages—it was planned to equip missionaries adequately for "discussion with the learned doctors of other faiths." Missionaries were sent to the Mongol Empire, and into Persia, India, Central Asia and southern China—one more point of contact with influences which could scarcely fail to have a profoundly far-reaching effect.

It is difficult for us, accustomed as we are to the wide range of specu-

lation of modern thought and the easy, indifferent tolerance of the present day toward any and every point of view, to put ourselves back into the narrow, rigid dogmatism of the Middle Ages, with its fixed ideas regarding the conduct of this life, and of heaven, hell and the life after death. But for one brought up in such an age, imagine the effect of discussions with the learned doctors of the Buddhist faith, for instance—what illimitable possibilities must have been opened up by its indifference, even contempt for this earth-life, by its effacement of the time-divisions of Past, Present and Future, and its endeavor to live in and for Eternity.

Or if it be China rather than India, what must have been the effect—omitting all mention of her Sacred Books and the teachings of Confucius—what must have been the effect of Lao Tze's doctrine of nothingness or inaction, his practice of complete detachment and dissociation from earthly things, and his recognition of the fact that the whole purpose of life is the worship and service of what he calls the Tao, its only worthwhile goal, union with the Tao (the one Eternal Reality). Place on the one side the materialistic god, the materialistic devil and the materialistic heaven and hell of Mediæval Catholicism, and contrast with this the teaching of Lao Tze:

"All things are backed by the Unmanifest and faced by the Manifest. That which unifies them is the immaterial Breath."—"He will go back to the All-perfect. He who, knowing Glory, at the same time continues in humility, will be a universal valley. As a universal valley the Eternal virtue will fill him. He will revert to the original Simplicity."

Lao Tze's doctrine was one of quiescence; of absence of desire; of refraining from speech or action, as the cause of all evil; of restraining the senses and thereby permitting virtue to possess the entire being and the great power of human thought to take effect.

But more immediately at hand than the religion of either India or China, was that of the Mohammedans, with which the Christians must have come into closest contact every day. In view of the fact that they had come to the Holy Land filled with fanatical intolerance toward that faith in particular, they were probably little affected by its externalities and outward forms, but it is in the inner life of a religion, the spirit animating it, that its actual power lies, and in the Sufis, one sect of the Mohammedans, there is religious life of a beauty and power that must have exerted a force all its own. In the words of one of their own number, "the Sufis are folk who have preferred God to everything, so that God has preferred them to everything."

"There was a voice that sounded in men and women, in mountains and in seas, in the beasts of the jungle and the swinging of the stars. It was the Voice of Love, the great beckoning in the Hereafter to which all things must go. The Voice to the Sufi was God."

Their religion is one of love, love of the Beloved and ultimate union with Him. They deny any free will or any distinct personality apart from Him—God is in all things, God *is* all things:

"Where'er thou seest a veil . . .
Beneath that veil He hides. Whatever heart
Doth yield to love, He charms it. In His love
The heart hath life. Longing for Him, the soul
Hath victory."

Creation was regarded by them as an emanation of the Divine and the whole visible world as a reflection of it. From our own point of view, it is interesting to note their division of the universe into five worlds:

1. The "Plane of the Absolute Invisible."
2. The "Relatively Invisible."
3. The "World of Similitudes."
4. The "Visible World (or the plane of Form, Generation and Corruption").
5. The "World of Man."

It seems more than possible that the teaching may have actually included two more divisions, completing the septenary, particularly as they taught seven stages of spiritual development. In each of these stages the veil grows thinner, the soul draws nearer to the union with the Beloved, more nearly freed from that exile of which one of the Sufi poets writes:

"Lo, it was hurled
Midst the sign-posts and ruined abodes of this desolate world.
It weeps, when it thinks of its home and the peace it possessed,
With tears welling forth from its eyes without pausing or rest,
And with plaintive mourning it broodeth like one bereft
O'er such trace of its home as the fourfold winds have left."

The teaching that God is in all things, *is* all things, was soon coupled with the corollary "all things are God," a theory which in later centuries (the sect began in Persia in the 8th century, A. D.) caused the martyrdom of certain of its adherents. One Sufi teacher, in particular, is credited with the assertion, "I am God," which reasonably logical conclusion, being too much for the endurance of his contemporaries, brought the hapless man to an untimely end. The probabilities are, however, that such an incident as this is largely to be accounted for by the popular misunderstanding which is usually accorded to teachings of a metaphysical character. There is little in the Sufi writings that could be regarded as indicative of a sense of "equality with God"; certainly, union as a goal to be worked toward in reverence, adoration and love is the only suggestion in the following representative lines:

"For the love that thou wouldst find demands the sacrifice of self to the end that the heart may be filled with the passion to stand within the Holy of Holies, in which alone the mysteries of the True Beloved can be revealed unto Thee."

Beautiful as all these teachings undoubtedly were, what effect did they have on the colonists or on Europeans at home? To be sure, of the

three great military orders formed when the Christian states so needed defence, one order at least, the Knights Templars, was filled with Gnostic and Mohammedan beliefs, was later tried by the Inquisition for heresy, and eventually was disbanded. But was Europe as a whole affected, and if so in what way? There was mysticism in the Mediæval Church after the Crusades, it is true, but there had been mysticism before; indeed was there ever a time in the history of the Church when, no matter how cold and dry and hard its outward form may have been, there were not some who, in close communion with the Master and inspired by His flaming love, kept alive its inner life?

As has been said before, a direct connection cannot be proved; but there is certainly a strong probability that the contact between East and West may have given purpose to the whole crusading movement. Certainly from a purely exterior aspect the Crusades accomplished little beyond the one result usually given,—namely, the staying of the Mohammedan invasion till that danger was past. They failed in their purpose of seizing and protecting the Holy Places from the infidel. The great outburst of religious fervor with which they started, came to an end in a comparatively brief time and with small result. But the movement was like a wave which, while it spends itself on the sands, nevertheless carries as it ebbs, something of all that it has touched, back into the ocean's depths. Beyond a doubt there was just such an indrawing from the great treasure house of the East,—to the immeasurable enrichment of Europe, though for the most part in its inner, hidden life, deep beneath the surface. But as the inner life, not only of the individual but of the nation as well, is the direct cause and inspiration of all real outward growth, certainly there is a connection,—no less clear because indirect,—between the influences of the East and all the expansion and development in European life and thought which followed close upon the Crusades.

After the two expeditions led by St. Louis of France, both of which ended in failure, the movement is confused and difficult to follow. For several centuries numerous petty princes started out on numerous expeditions, with but little in the way of achievement to mark their course. The old religious zeal was gone, partly because of a more or less natural exhaustion, partly because diverted to the Crusades at home (against the Albigenses and other sects). The motive now was, in some cases, the belief that a great Crusade would be an effectual means of reforming Christendom. More often they were actuated merely by political schemings, as Church and State continued their long struggle for power.

The true Crusading spirit, however, lived on in the hearts of the people. Dating from 1429, there is a poem by Christine de Pisan, referring to a belief current at the time, that Jeanne d'Arc, after delivering France from the oppressor, would lead a Crusade to the Holy Land:

"In her conquest of the Holy Land, she will tear up the Saracens like weeds. Thither will she lead King Charles whom God defend! Before he dies he shall make that journey. He it is who shall conquer

the land. There shall she end her life. There shall the thing come to pass."

The Maid had laid down her life before the prophecy could be fulfilled, but just as her spirit lives on, so the Crusading spirit has lived,—and lives today. For whether it be in a distant land on the actual firing line, or whether it be in defence of that inner "Holy Place" in the heart, whoever is fighting today for the Cause of the Master, has "taken the Cross" and is in the truest sense of the word a Crusader.

JULIA CHICKERING.

"Peace of mind must come in its own time, as the waters settle themselves into clearness as well as quietness; you can no more filter your mind into purity that you can compress it into calmness; you must keep it pure, if you will have it pure, and throw no stones into it, if you would have it quiet."—Ruskin.

IMPRESSIONS OF THE CONVENTION

TO me the recent Convention meant the coming to birth of The Theosophical Society, that for which it has long been in travail, *i. e.*, the forming of a Universal Brotherhood. It was a council of war of brothers, little and big, standing as one, that the Warrior, the great Brother Christ, might fight in and for them, in His present mighty conflict "for the salvation of the good and the destruction of wickedness." These conventions open up vistas that make us bold, for this coming to birth at a time of world upheaval of the dominant races, born under the ray of the great Western Avatar, can but mean that the Society is raised to its heritage and fulfilling of the words of the Maha Chohan: "The Theosophical Society was chosen as the cornerstone, the foundation of future religions of humanity." We look to where this leads and we see it as a preparation of the return of the adept kings and crowning all, the reign on earth over men made perfect, of the Maha Chohan. A.

My impressions and feelings regarding the Convention are few, chiefly because, during this year's session, I got away from myself to an unwonted degree. The impression that remains with me most strongly is that of my complete at-oneness, almost self-identification, with the spirit of the meetings. Ordinarily, during such a time, my mind is engaged in comparing the thoughts expressed with my own opinions on the subject, in assenting to some, and dissenting from others, and all too often, in going off on some thought-tangent which suggests itself. But at this Convention, if the paramount desire of my life had been being expressed, I could not have been more at one with it, nor have put into it more entirely all my interest, desire and will. My other chief impression was one that was new to me, at least in the degree to which it came through,—an outpouring of love and reverence and gratitude to the Masters, which, at one point, overwhelmed me and almost drove me to my knees in spite of myself. B.

My feeling about the Convention was not *one* feeling but many blended into a whole—First there was the anticipation of weeks and days, ever growing keener as the time drew nearer, and the conviction that every one else would come with the same joyful anticipation, and the further feeling that all I might hope for in the day, would be a thousand times fulfilled.

As I turned into the Alley, in which the forces that penetrate and encircle the world are centered, there came to my mind, the question once

asked me, rather scornfully—"You meet in a stable?" But, as I replied then, why not, if The Master of Life felt it not too humble a place in which to be born, and to which kings and wise men journeyed from afar, to worship and behold The Light of the World?

Inside the stable, the lilies of silence, the roses of sacrifice, and the May day flowers of France, made an exquisite environment of beauty and fragrance, silent witnesses of those among us, whose lives are lived for the Masters, and who serve mankind without pause or stint, in its struggle on the Path towards eternal life.

One might easier ask, what feelings were left out, than what one's feelings were, for I felt in that changing atmosphere of delightful humor and solemnity,—gladness, gratitude, humility, reverence, and an intense desire to be worthy of that noble company, and the Masters whom they serve; to keep vividly present in my mind and heart, the spiritual principles, so inspiringly expressed, to strive to make Theosophy live in my own life, by waging war within my own nature; praying for a devoted heart and an *uncompromising* will ready to sacrifice anything and everything but the vision of beauty, goodness and truth in the world, which is the cause for which the Masters ceaselessly labor. C.

My impression of the Convention, as I think of it, is of flowers, most lovely flowers; of a wit and gaiety that made one light hearted and happy; of a sense of being surrounded by comrades, realized before the Convention was over, as comrades in arms; and of a teaching that draws aside the clouds of human making and reveals a truth of shining, passionate beauty.

There, all that is of beauty in life, all that makes it worth living, was held dear.

The war, in one sense the keynote of the Convention, was seen in all its human anguish, yes, but with all the emphasis laid on the real inner meaning: the fight, out in the open at last, between the Powers of Light and Darkness.

There at the Convention, one found the answer to the untold human misery and pain and loss.

As a Frenchman said, "If the men and women and children should die in their defence of France, the dead would arise and fight."

They have arisen!

For now we know that every life laid down, every deed of endurance, self-sacrifice, adds a living power for victory to the cause for which they stood.

Much indeed was said of self-sacrifice—of its power to take us on to the place we long to be, to make possible the service we long to give. They say in France the word *sacrifice* no longer exists. From what one hears it seems the word *victory* must have taken its place.

The Convention brought the rumble of guns very near, revealed the battle line not "Over there" but in the very hearts of men—Our hearts!

yours and mine. What is victorious there? Discouragement, complaints, slackness, or are we giving to our uttermost of "Faith, Courage, Constancy"?

And now in a word, what was the Convention all about, what did it say? For me at least it sang "For Their Sakes, Courage, Hope, *en avance!*" D.

As I look back upon the Convention certain things stand out with such clearness as to dwarf all other impressions.

It seemed to me that our leaders, visible and invisible, entered then and there upon a new and more momentous phase of the great battle for the salvation of humanity: that they flung the gauntlet anew into the faces of the powers of evil. I realized as never before their quiet facing of the foe with ever-increasing power and determination. There was the atmosphere of the eternal there—time and space seemed for the moment eliminated; the "day was as a thousand years," and plans were being made that would affect humanity for ages to come.

With this came also the feeling of an unusual degree of unity among us all—a new and deeper understanding and realization of brotherhood in its true sense. We, whose high privilege and deep responsibility it is to belong in even the humblest way to this great movement felt, it seemed to me, an exultant joy that we, too, in spite of our lamentable blindness and deadness, were participants in this great struggle; we, too, were co-workers with all that host of the Master's forces all about us. Here was a new call to battle: to greater effort, to more complete self-sacrifice; and coupled with it, these watch-words, given for our guidance: "faith, courage and constancy." And indeed, as I write them, these seem also to have been the watchwords of the Convention. E.

The T. S. Convention summed up the work of the past year and pointed out the work to be done for the coming year. With the Great War as its centre many practical hints and suggestions were made and the earnestness and sincerity of the speeches gave the inspiration and will to carry these out in daily life. As always, the Convention had a serious tone, but this year it seemed to give a stronger sense of the real power and force behind it, a keener sense of the great work being done and the still greater work to be done and the marvelous privilege and opportunity to serve the Masters who had given and are giving their all for and to us.

One felt the drive and power behind the Convention—and longed to be able to understand more and to help. Particularly encouraging was the fact that we in America were behind the lines and that every act and thought and word either helped hold the lines in France intact or made an opening for the enemy to enter.

The Convention was a call to arms—a plea to pause and consider our work of the past, to gather together our forces and to get into the fight for a long, persistent and unfaltering attack on the enemy.

One could not speak of the Convention and not mention the atmosphere of brotherliness—the real spirit (and not the sentimental, cheap brotherhood known to the socialists) and the spirit of joy, happiness, humor and good will which prevails at every Convention. E.

My impressions of the Convention are so little my very own that it is difficult to lay hold upon them. For some reason I was strongly reminded, at the outset, of the first Convention that I attended, as a very new member of the T. S. The room where my first Convention assembled was familiar enough, but it seemed to be suspended in a world with which I was not in the least acquainted,—and I was none too sure that I cared to get at closer grips with it, either; it made such odd demands. During the intermission, I recall having heard one of the officers of the Society say to another that it was by way of being a very good Convention. Since it seemed to me a cut-and-dried and rather uninteresting gathering, I took that to be only one of the many jests that were exchanged by the officers during the session. Those jokes and asides were in fact the only feature of my first Convention onto which I could fasten the nameless objections that rose up within me—so I busied myself resenting them.

Looking about at the 1918 Convention, I was convinced that no member could have come to it with so little understanding as I had brought to the first one. Yet I found myself frequently asking—Will *they* (the new comers) see, feel what this speaker is trying to say? Will *they* catch the significance of this little note, thrown in almost as if by chance? Can *they* keep up with this rapid pace, as speaker after speaker gave what was to him the heart of the year's teaching and life? (Incidentally, I found that I could not keep up if I persisted in this double line of thought and feeling.) Do *they* understand the jesting; does the depth and reality of it all so shine out that the humour and the need for it, is actually felt?

I had one neighbor who was a feature of the Convention; it was like sitting next to a stone wall on a cold day—no sign of any feeling, none of that quick sharing of a thought or feeling that moved one: that neighbor might have been a complete non-conductor of force of any sort. I longed, ardently, for means, any means, of making a hole in that cold front—so that what came to me might travel on and I might get fully into the circulation. What was my surprise, later on, to learn that this same neighbor had been moved almost to loss of control; my stone wall nearly toppled.

A new life, a day in a new life, lived out, completely and joyously, before our eyes, was my picture of the Convention. It was as though some exalted ruler should invite us to spend a day with him and his court—just a common, ordinary day—in which they all went about their ordinary ways of life, but by some magical kindness made clear to us, the people from the outer world, what they thought and how they felt about the problems with which they had to deal, and about their common

responsibilities. It was a day in the real world, lived from the inside, not looked at from the outside, with wonder and longing. G.

The Annual Convention of The Theosophical Society is the greatest event in the world. Here one comes for inspiration, for fire and for light on every problem in life; here also one may meet in communion and fellowship with members from all parts of the world.

I was awed by the intensity of joy and sorrow, love and hate with which the meetings were vibrant. One had a feeling of being there close besides our Elder Brothers, those who are carrying on a hand-to-hand battle against all the powers of Hell. One had a feeling, too, of wanting to throw oneself completely into this battle, the Master's battle. One felt that life is an eternal warfare, and that perfection is the goal. We are destined to become Gods.

The meetings bore indisputable testimony to the joy, power, and beauty of self-sacrifice. Power, tremendous power, one felt.

One felt, too, the unreality of the material world and the beauty and nearness of the Spiritual World, and the call of the Master and one's Higher self to live the life of the Soul. H.

It has been the privilege of several members of The Theosophical Society to hear a course of talks on Education during Lent of 1918.

In the mind of one, the point which stands out most clearly is the picture presented, of an every-day fact, of a father wishing to and planning that his son may have the best possible education, giving the subject much time and consideration, so that he may give to him that which will best fit him for life, that he may be at ease in all circles, diplomatic, artistic, scientific, social, and so on. But—quite neglecting the most important, furthest reaching side of the boy's education, that which would cultivate the Divine in him, would fit him for the spiritual life. Among Angels and Saints the boy would be ill at ease, not speaking their language.

At the Conventions of The Theosophical Society one is reminded of all this, for the angels actually inhabit the sphere. They sound a note, and that note penetrates into all the crevices of one's being. Gratitude was the name of the first positive note which I caught at the Saturday morning session of this convention.

Again in the afternoon gratitude! that the demand is persistent for the one and only true aristocracy. And the last note at the evening meeting. Gratitude, that the world has been shown the horrors of evil in every phase of hideousness, by the Germans.

And then, I for one, felt fearfully ashamed as I watched others who had worked so incessantly. I, not even aware of the work and sacrifices that had been endured. But where there is so much gratitude there must be a deep cause for it.

For the QUARTERLY alone, one feels everlastingly grateful; but the

feeling that brings forth tears of shame for having slept while others have fought in one's very midst comes from some other source.

"Noblesse oblige" seems to be the watch-word one takes away this year, as "The energy of sacrifice," was of last year. I.

Comparing this Convention just past with others which I have been permitted to attend brings this picture to my mind. Walking down a more or less familiar path with some new things to see, then suddenly turning a fork in the road and finding realities one had not dreamed of. The deep, strong spiritual note that was struck in many of the messages brought to us, the gain one felt had been made during the year past. Deepening vision, clearer, more comprehensive understanding of the principles for which The Theosophical Society stands in this fight to the death between the Black and the White Lodge—between evil in its worst sense and righteousness as the Masters of Light see it. There was a new joy, a feeling of clearer inner understanding, truer Brotherhood in the real sense; an added feeling of the grave responsibility and the privilege of our membership.

Though miles might separate us, a closer standing shoulder to shoulder, strengthening our outer work by a greater oneness of inner spiritual effort. A new unity of inner understanding of that which is taught us and so, greater outer understanding that gave one a glimpse of the irresistible power which is ours will we but reach out and grasp our opportunity. J.

Each year I find myself looking forward more eagerly to The Theosophical Society Convention. One would be glad at any time to attend such a warm-hearted gathering of old and tested friends, pervaded with courtesy and humour, with its background of beauty, showing outwardly in the lovely lilies and roses with which the room is always filled. But above all its charm; one is enabled to feel there the reality and nearness of the spiritual world. I feel at home there, that it is where I belong, that there above all other places is home.

There is tremendous power there, which all who have occasion to speak must feel. "For above man is infinite power and around him is infinite need." There the connection is made between the two and those who, through some duty, become in however humble a way a channel for that force, feel as a young rider feels when mounted on a superb thoroughbred. It is not a question of the power of his mount but of his ability to ride it. For once one does not lack ideas. They pour in like a torrent and our problem is to control and express them.

It is as if during the Convention a corner of the veil were lifted and we see clearly and know as truths of the spiritual world things that before had been little more than words to us.

There is manifest that unity of heart that is the keynote of success.

Members separated during the year by thousands of miles will see by the same light and, each expressing his own truth in his own terms, will arrive unerringly at a true interpretation of some current event whose real meaning still remains dark to the world at large. There is manifest, too, an openness of mind, a freedom from that rigidity of opinion that makes the terror of old age. Prejudices long held are freely abandoned when a higher truth is presented with which they are incompatible.

Above all else one realizes there the infinite importance and power of right thought and understanding. One sees that in truth a handful of people with true vision and the will to live up to the highest they can see, may do more than many army corps for the Masters' cause in their great world war against the powers of evil. K.

To the visiting member the annual T. S. Convention is unique in its atmosphere of love, insight, and consecration. This was particularly true of the Convention of 1918. At this Convention there seemed to be even greater unanimity of thought and heart, and of definiteness of purpose than at former Conventions. The dominant note was of settled, courageous determination to wage a ceaseless fight in this great war, for our Country, our Allies and the White Lodge, the watchwords being "Faith, Courage and Constancy."

As is always the case at Convention, the addresses and remarks of the various members contained much that was exceedingly illuminating and inspiring. Particularly so, to some of us, was the light given on the meaning and value of sacrifice, especially sacrifice made at this time, for mankind and for the White Lodge. Very helpful, also, was the exposition of self-love, desire for power, etc., as the antithesis of self-sacrifice, and as being sure marks of the Black Lodge. The personal application of these ideas was brought home to us all.

At every Convention one awaits with pleasant anticipations, the reports and the remarks of visiting delegates from the various branches. It was an especial pleasure and an inspiration to have with us this year some who had come from far distant points in order to attend the Convention; still better, to hear them "speak the truth that was in them."

The Saturday evening session seemed to the writer the happiest and most helpful of any of the evenings of the Convention he had attended.

L.

Dear M.....

Once more the Theosophical Convention has come and gone, and here is the fulfilment of my promise to tell you about it. I need not describe the surroundings, for you know them—the sunny Alley, and it is always sunny on Convention days, and so unlike the new New York,

so suggestive of older, mellower cities, that one has the sensation of having turned suddenly into London, where mews are one's daily portion. You remember how we all come smiling down that Alley? A stranger might ask "What on earth are they all so pleased about?" And that is what we are—"as pleased as Punch,"—as the children say. Another milestone passed, another year gone, in which we have all fought and been worsted, but still fought on; another year in which miracles have been worked for us, and angels given charge concerning us, and here we are again,—hungry, undaunted, and serene,—hungry, because disciples need the very Bread of Life, and here we find it; undaunted, because we have proved beyond all peradventure that They that be for us are greater than they that be against us; serene, because we learn, slowly perhaps, but surely, to make His Will our peace. And so once more we crowd into the little friendly, flower-bedecked studio, that seems to have grown wise with all the wisdom it has heard. Not wise, perhaps, about sensible modern things like ventilation and heat regulation, but with a wisdom of the heart, a cheer that never fails us, and some magic of elasticity by virtue of which it gets us all in, with room for one more. Then it has moments —*but* moments! when its tiny walls ring bravely with high words and it thinks it is a cathedral—and it *is*.

First I must talk about the friendliness—the note of gay friendliness that impressed you so strongly that one time you were with us. Whenever I am with my dear Theosophists I always think of that last scene in Orpheus and Eurydice—you remember—where the Happy Spirits greet, and part, and greet again, as they drift through their Elysian fields. Except for its ineffable music it is a rather silent scene—it appears that happy spirits do not chatter—but their radiant, gracious silence suggests the very consummation of friendliness, the very apotheosis of brotherhood, a perfection of mutual understanding based on spiritual perceptions, and that is what we are in training for—that is what we are beginning to be—happy spirits! Theosophists are friends all the time, but the Convention is when we underscore it, when the delegates come from far and wide to tell of the year's work, and when we compare notes to find out where we are "at." They are so glad to be back again and we are so glad to have them. As to the work accomplished, from one point of view—the silly material one—it might seem small, the progress infinitesimal. If we pinned our faith, for example, to showy numerical growth, we could easily be discouraged, but we know better than that—only first class Theosophists need apply—the other kind need *much* wider halls. Then think of the bewilderment, the scathing contempt, of a really efficient Tammany politician, for instance, to hear that tiny groups of two or three or four people meet season after season, year after year, to discuss—what? He would say vague unpractical things that do not *pay*. And yet we are sure that by just such small and patient doings the mills of the faithful gods accomplish their slow grinding. Two humble people are enough for a study class in theosophy, and be sure it will not

fail of a Master. Now you are laughing at what you call my "high and mighty tones," but there is one thing in this world about which I am haughty and stuck-up and altogether beyond the reach of snubbing, and that is The Theosophical Society.

What did we talk about? What does one ever talk about in these mad, splendid days? The War naturally, but the War as seen through theosophical lenses, and recognized as a clear cut, sharply defined struggle between the forces of good and evil, between White Lodge and Black Lodge,—"happy the warriors, son of Pritha, who find such a fight as this, it is a very door of heaven opened wide."

You, who so rejoice in the psychology of history, would have been fitted exactly by the lecture in the Little Thimble Theater, on Theosophy and the Nations at War—but that you must read in full. Again we had the insistence upon the stupendous spiritual opportunities offered to humanity and the revelations made as to spiritual status, as nation after nation finds or loses its soul in this struggle, as exemplified not only in a dehumanized Germany, in the pitiful betrayal of poor, bewildered, elemental Russia, in the exposure of egotistical infamy by the Sinn Fein (or sin unfeigned, as T. will insist upon calling it), but also in the recovered vision of splendid France, the laughing, dauntlessness of unconquerable England.

And so, dear M., as I look back these are some of the impressions that emerge—and you ask for impressions—a high gaiety, as of those who hurry forward on some beautiful adventure; a gracious slowing up on the part of those who have outrun us, as big brothers might keep step with little ones (our prattle meanwhile often tries their gravity), and a serenity that the crash of worlds cannot impair, for has not the oldest brother of all said "Of those whom Thou hast given me I have lost none"?

M.

In coming to the 1918 T. S. Convention one expected to have one's faith at once tried and strengthened—tried by the report that there had been no history; strengthened by certain knowledge that The T. S. is doing a vital work in the world, a knowledge which inevitably comes from contact with any T. S. activity. One was barely seated when one felt a new note: there was a change in the current, if I may so phrase it. The current was seemingly positive, even aggressive; where one had expected it to be defensive and protective. Flaming hope, confidence in an assured victory, were superadded to unflinching faith.

The Convention proceedings left an impression of an orderly, disciplined, unified attack along lines that seemed unmistakably military and martial. One heard oneself saying: "We are out of the trenches, out of ourselves, into the open and we are attacking—yes, and being attacked, but what of it! We are advancing."

The intangible is hard to put into words—though it may be the vital element. The T. S. Convention of 1918 was real, potent, practical.

Theorizing was abandoned for that knowledge with certainty of which *Light on the Path* speaks. The T. S. has been doing, and will do, a great work. One has heard it said that the conquest of sin in oneself is part of the battle line in France. One had heard it in faith before. Since the Convention one has known it to be true—simply, literally true. One left strengthened. One left feeling united to others equally confident and equally convinced that the 1918 Convention marked a turning point in the world's history. N.

We hardly need to tell you how closely and eagerly we were questioned upon our return home from the Convention. And what follows was part of our attempt, here put in writing, to give to our Branch members something of the Convention spirit; some idea of the thoughts and feelings of the members there, which it seemed to us might possibly interest others not present. We are not stenographers, however; therefore it is not intended as an actual rendering of the various speakers' words, as you will find, but rather a composite résumé of some of the things said, the impression of these upon us, and the reflections they gave rise to. Perhaps it is mostly these last—musings on our way home, though we trust it is none the less true as an interpretation of the various speakers' intent.

We will begin by telling of our very personal gleanings that we gathered from the greetings everywhere given to us. While we may have found betimes enough in the night wind and in the chill of the early morning air to remind us of those eastern winters we had read of, yet those personal greetings, indeed, reminded us no less of the eastern springtime sun, or of our own perennial summer—so warm, so wholehearted, so brimful of new life to us were they. From the first greeting, given in the first moment of our arrival, when, above the depot's din and the noise of hurrying, scurrying passengers and porters, we heard our name called and were met by one only outwardly strange to us,—right on through the Convention, wherever we went, their warmth and glow we carried with us. And we feel them yet.

And inasmuch as nothing outward, no word, no greeting, could possibly express the further depths of sincerity and love that came to us silently diffusive and direct from the hearts of some, so we feel that no outward sign given at the Convention, nor any word spoken there, could possibly be used to fathom its real depths or to measure its widely overspreading dynamic, inductive, inner and outer effects as the "focus of tremendous forces," we were told it was, and ourselves felt it to be. Neither could we any more adequately venture on a description of those forces for ourselves, save perhaps that they might be the spiritual power from long years of cumulative, concerted, inner and outer life efforts and work of members; the spiritual life-essence of these fed, as it were, by the swift flowing stream of Lodge light and life and love, the Masters' thought and will and purposes reflected upon its surface.

The "focus of tremendous forces." We remember those words well; we marked their trend, their mien. Obviously those forces were fighting forces, as available to the allied guns as to the hearts of self-conquering men. And ever and again the thought of these would return to us. *It was essentially a war Convention.*

We listened to the scathing indictment of the Roman See, and yet to clear discrimination between the Vatican and the Saints and faithful of the Catholic Church. We listened anew to the story of Vatican duplicity, of its many-sided intrigue, of its infamy in Ireland, as our memory serves us; of Vatican connivance at Sinn Fein attempted war-time rebellions, the Irish-Roman Bishopric and clergy smiling on continuous sedition while they clasp across seas the filthy, blood-stained hand of a German, and hold high a chalice in the other. While viewing it from the opposite shore of France, was it not also a further Vatican blow aimed at a sister nation, whose valor of soul, purity and clear understanding, fighting priesthood, and saintly-belligerent nursing nuns, had become a rebuke and a menace to the Holy See?

And whether it was part of the speaker's arraignment or the searchingly convictive power of his words that brought it back to our minds, we do not now know, yet we recalled the Holy Father's long silence and seeming unconcern in the beginning of the war, when hordes of bestial, blood-soaked Germans were violating his nuns and their girl charges; shooting his aged, defenseless priests; ransacking monasteries and battering down the walls of his sanctuaries, as wily Vatican diplomats tore and devoured, as it were, his flock from within his own fold. Was it not withal the outward and visible sign of a Satanic hidden compact—the Pope's Vatican enforced benedictary sanction of the Pan-German Plot?

And as we listened and remembered and thought of those "fighting forces," it seemed to us that the burning words were intended for other ears, and not solely to bestir our own oft sluggish hearts and minds and limbs to greater action. As we listened to his tone of unmistakable defiance, it seemed to us that somehow they would be borne on the currents of the ether as a warning call to the ministers left standing in Europe, or to appear maybe as the handwriting on the wall at the secret conclaves of Cardinals, and be heard as an answering cross-current challenge on the line of consultive intercommunications between Rome and Berlin.

One of the delegate's timely denunciation of socialism, endorsed by every one there, so far as we could see, was no less convictive. Although we cannot recall at this moment the exact words, some of the exemplifying, previously enacted scenes of Russian socialistic life, that it brought back vividly to our minds at the time, are now no less clear to us. We saw them as we see them now, as more than one Russian writer has depicted them to us. We saw Russia's frontier gates being slowly and stealthily opened by socialistic trench oratory; vast armies of Russian peasant soldiers lured from their trenches by their brother German "inter-

national" socialists' more wily treachery. We saw them returning home, demoralized and childishly elated at their own defeat. We saw them later, some five millions of them, fierce, cold, hungry and unrestrained, lacking all self-control, gathering to themselves available elements of disorder and crime, and devastatingly swarming the country-side like locusts—armed and deadly locusts. We saw them socialistically freed from the Emperor's dictum of sobriety, reeling drunk with new vodka, brutalized almost to the level of German brutality; sacking the land, wrecking city buildings, tearing up city streets, robbing banks, imprisoning loyal citizens and breaking Russia's internationally pledged word at a German Socialist's behest, in their mad haste to make way for the invader and his armies; while they socialistically vied with their captors, violating and defiling mothers and young girls—a lurid black and blood-red living picture, as yet unfinished, of what our own country might be, if the socialists were given all power, if once the "dam of discipline" and the benign restraints of toil were broken down.

We saw socialism radiantly self-assertive, masquerading in our own midst as the spirit of democracy, progress, principle and right, fostered by socialistic thinkers and sympathizers in high places, well meaning men of affairs who, along with the self-seekers among labor, have yet to learn some of the lessons of life that our democratic and industrial age would teach them.

We saw it as a hideous thing, clad in church vestments, setting class against class in Christ's name, feigning a defence of the downtrodden and needy, whilst teaching but a thinly veiled gospel of class consciousness and rights, or of freedom from class responsibility and the burden of mutual class sin; a virtual acceptance of the Nietzsche-inspired, Trotsky-Lenine socialistic doctrine, that to place the common good of all above the material interests of one's own class is a crime!

We saw socialism for what it is, as it has shown itself to be since the war began, as the fruit of some half-century's German seed-sowing, the "Blonde Beast" of the German working class, a fit "Slave" in the Nietzschean national formula; born in the same hour, of the same monstrous parentage, vitalized by the same brute forces, the same sanguinary elements, with the same lust for possession and power as its twin-born higher class "kultur." True to its Germanic sire, and just now turned to a little different hue by the American climate, it awaits but the opportune moment of German-Austro strength and of Allied weakness to tear up the Declaration of Independence as a scrap of paper, and welcome a German army to our shores. When still true to its own instincts it, too, would hand over our wheat-lands and oil fields, our common store of wealth, our resources discovered and undiscovered, to furnish Europe's new "Mittel" empire with further power—American womanhood to enrich it with her life's blood, American men its slaves, American children meanwhile given over for unspeakable mutilation by the officer's sword,

or the surgeon's knife, lest unborn, immortalized Americans return to avenge them.

Socialistic history may or may not repeat itself, yet we do not deceive ourselves as to its potentiality. The forces of socialism are being fed daily and hourly in this country; have been fed for many years past.

Neither do we mistake the Convention Spirit. Theosophy is militant —eternally militant. The only way, the only brotherly way now to put purer instincts and peace into the heart of a Hun is by a bullet or bayonet thrust, or by blasting a way through by "Superguns," as we are beginning to see.

And in the Convention's clear light, we see, as never before, some of the subtler forms of pacifism and war-slackness. We were reminded not so much of the self-confessed pacifists who stand at all times self-convicted, as of those who give some sign of seeming outward patriotic warmth while they show little if any of its fires within. And we thought of our churches—rather of some few in them, "holders of the purse," as it were, whether consciously so or not, we do not know. There are seemingly still some who in this hour of utmost need think more of themselves and of the church's own material interests, loving and caring for these more than the Master and the people's war-time inner wants and needs. Despite the centuries of hardly learned lessons of inner life and divinely human experiences, there are still some who in this hour deny our Lord, as Christ Living, to the hearts of their hearers, while they thrice vehemently and protestingly declare their love for Him. As of old, there are still some who in reality neither watch nor pray for Him in this dark hour; who inwardly sleep, the sword He bade them buy still sheathed in self at their side, whilst the ever-living, ever-fighting Christ in His now world-wide Garden of Gethsemane sweats great drops of agonized blood—Allied blood! Others there are who while they humanely tend on battlefields to the soldiers' wounds, would keep his soul in eternal darkness, as though enforced fighting and sacrifice of life and all things dear for Christ's sake, aside from creed, in this hour were not sufficient in His eyes to atone for a soldier's erstwhile sins, and for his part in the sins of his nation. As though the hell he sees on the other side of the Rhine were not enough for him! Still, there are others nearer perhaps to the Master's heart, who, whilst seeking peace where none will be found, see more or less dimly above and beneath, and in and through the battle of the surface, the inner world, spiritual conflict, the struggle for inner supremacy and the things of our immortal life, for possession of the soul itself of our race; who see it more or less dimly as the dark night of the Aryan-Soul, the throes of its inner birth, who yet fear and refuse to face their own souls in the crisis. They also, it seemed to us, had forsaken Him and fled. Their halting and retreat, their inward cowardice, it seemed to us, were alike spiritually and morally comparable to the Russian peasant soldiers' desertion of the trenches; were alike in their ultimate leavening effects, scattering secretively broadcast the seeds of inner and

outer sabotage, while giving added powers to German spies. Whilst we thought of the less intuitive layman, rich and poor alike a prey to the same fears, who follow as devoutly the same pathway of self-worship, and haltingly measure and decide vast inner and outer world issues by their pocketbooks, and the distance of the battlefield from the living-room window; a thrice faithless denial, too, of their God, themselves, and their country by adoption or birth.

Nor were those Convention forces any less sparing of ourselves. While the inwardness of rapidly moving events, and the souls of fighting nations were being laid bare to us, they yielded us no less rich subject matter for self-introspection. In the war's lessons; in the French poilus' valorous love and supreme sacrifice; in the Briton's oft remarked stubbornness now transformed into an enduring defence on thirty-seven fighting fronts; in the Sinn Feiner's "for himself alone"; in the German's loss of his soul,—in the glory and spiritual promise, and ignominy of such as these, we sought and found some of our own imperfections, and many of the essentials of our own inner life and being, with some of the black shadows of our own sin.

By the bitterness in our sacrifice; by our own sullen, inner resentment of higher and diviner laws; by our own unspeakable selfishness, as we could see ourselves partially stripped of self-disguises in the Convention light,—by such as these had we not also sown seeds of both inner and outer sabotage, of socialistic violence and betrayal of nations and Irish revolt? And while we may have fought and stood valiantly at times, as it seemed to us, and anon had cast out devils from ourselves, as it were, in His name, conscious in rarer moments of a guidance and sustaining power higher than our own,—yet had we not in the hour of the Master's need, and of our own self-peril, turned from Him and fled?

Had *we* not a sword to withdraw further from its sheath of self, wholly, if that were possible, that it might scintillate in the Convention light, in the battle royal of the centuries that the soul of our race may be lifted up?

Was not our own theosophy eternally militant, too? Were not those warning watchwords, "Faith, Courage, Constancy," the living antithesis to the world enemy's opposing call to socialism, pacifism and inner and outer war slackness—their leavening power translated into strong inner and outer action, our irresistible offensive and defensive against the things we had heard spoken of?

Was not the Society itself the very warrior soul of our nation and race? Had it not reached that point in its inner and outer career from whence the common pathway must be lit by the light of its daring?

We pondered these things in our hearts as we traveled homeward.

O.

ON THE SCREEN OF TIME

THIS will have to be a monologue. The conversationalists of the *Screen* are too busy to talk. In their diverse ways they are after Germans, little and big, seen and unseen.

The number and variety of unseen Germans is amazing. Some of them are objective. They are unseen because they hide, in certain cases from you, in other cases both from you and from themselves. When they hide from themselves, they usually persuade themselves that they are Internationalists and, of course, that they are superior. It requires some experience to detect them through the veil of their self-hypnosis.

But the unseen Germans who are creatures of the invisible world, are recognized hardly at all. This is because, before the war, even religious people, so-called, had ceased to believe in devils; and you cannot recognize anything in the existence of which you do not believe. It is thanks entirely to the performance of the objective Germans, that the rest of the world is gradually recovering its ability to know a devil when it sees one, and to suspect him, by his fruits, even when he himself remains unseen. Incidentally, if we were anxious to harbor some one pleasant feeling about Germans (and we have been spared that anxiety), it would be comforting to owe them this increasing ability to recognize a devil by his "atmosphere," as well as by his trail. Incidentally, also, it is interesting to note that Divine Wisdom has so fashioned things that evil invariably defeats its own ends, for the more objective and odious it becomes, the less likely is it to deceive honest people. It may perhaps even be said that evil, because of the reaction of honest people against it, which pushes them toward what is good, obtains in this way a chance to be transformed and redeemed, while, of course, if honest people are deceived by it, their blindness and perdition merely prolong the agony of evil by adding to its power.

But about devils: who are they? What are they?

In the visible world we know of creatures of many kinds. We know them as centres of consciousness, functioning in bodies adapted to the order of substance in which they live and move and have their being. As Paul of Tarsus said: "All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds." Then he added: "There are also celestial bodies, and bodies terrestrial." But the first idea to get very clearly in mind is that, wherever we turn in Nature, we find centres of consciousness, functioning in some kind of a body, the substance of these bodies varying in quality as much as the degree of consciousness manifesting through them.

Some scientists would say that we know more about ether than we

know about solids, liquids and gases. All scientists would say that ether is as real as a solid. But ether, none the less, is invisible. Suppose the bottom of the ocean had never been explored. Many people would say,—Nothing can live in such conditions. Because it has been explored, we know that creatures do live there. And because that has been our experience in every department of Nature which we have explored so far, it would be folly, in our opinion, to question the probability that sentient creatures exist in the ether and in or on all planes of the ether. For just as we know of many grades or planes of visible substance, from hardest steel to vapour and gases only just perceptible, so also we may infer that there are many different grades or planes of ether.

There are bodies celestial, said St. Paul. This means invisible, at least to the average human eye. In another place St. Paul gives a list of different classes of angels. These beings must function in bodies, the substance of which would be akin to the stratum of consciousness to which each type belongs. But just as, in the visible world, you find both good men and bad men, and also men who are not positively good or bad but who are influenced for good or ill by circumstances; and just as, among animals, you find those which are friendly to man and those which are unfriendly—so it seems reasonable to suppose that in the invisible world there are creatures both good and bad, both friendly to man and unfriendly, as well as those whose character depends chiefly upon the influences to which they are subjected.

There are, in the first place, unthinkable millions of disincarnated creatures. It would be absurd to suppose them "dead." In the second place it would be narrow-minded in the extreme to think of this earth as the sole source of life and of consciousness. Why should there not be globes invisible as well as visible? Why should not invisible globes interpenetrate our earth, just as the ether is said to interpenetrate every tangible form of substance? Why should not the creatures of such invisible globes in some cases be morally better and in some cases morally worse than the men and animals of this planet? All the great religions teach the existence both of angels and of devils: the angels reinforcing everything in us which makes for righteousness, and the devils reinforcing everything in us which makes for evil,—for egotism, sensuality, anarchy, disorder and chaos. When we say, therefore, as we have often said in these columns, that Germany has sold her soul to the devil for power, we have not been speaking figuratively, but of what we have every reason to believe is literal fact. Our own reasons we have not attempted to set forth. But the considerations we have suggested should at least serve the purpose of opening a shut mind to the recognition of a possibility. And it is important that as many people as possible shall realize that in this war we are fighting the whole brood of devils, only the visible representatives of whom are the Germans and their allies.

However, enough of that. Our subject, for the moment, shall be

certain recent revelations, by their own acts, and out of their own mouths, of objective German devils.

First, we want everyone to read, mark, learn and inwardly digest the contents of a pamphlet, issued under the auspices of the German Government, the purpose of which is to frighten neutral nations into an attitude of suitable trepidation and compliance. The State Department of the United States communicated the contents of this pamphlet to the *New York Times* (May 9th, 1918). In it, Germany boasts of her unparalleled "frightfulness." She boasts in detail. She has stolen 5,016 "average watches"; 15,312 "embroideries and women's handkerchiefs," etc., etc. But more than that, for consider the matter of prisoners of war. British prisoners, numbering 50,000, have been captured, it is claimed. As against this number, "the English oppose 124,806 German prisoners taken by them on the western front." What of that, however! For—and now we quote word for word:—

> "It must be remembered the English treat their prisoners with notable kindness, while the regime imposed on the English prisoners by the Germans is one of extreme rigor; so that the Germans, with a small number of prisoners [this was before the recent German offensive], have secured a much superior moral effect. Besides, to the 2,264 officers and 51,325 soldiers must be added the several thousand English prisoners that have died in consequence of disease, scanty food and other accidents in German concentration camps."

We cannot be surprised, therefore, when the Germans, though proud of their past achievements, strive continuously, with the aid of their unseen "father," to outdo themselves in devilish and brutal cruelty. Naturally, being bullies, they are cowards, and choose their victims from among the helpless. So we read on the authority of the British Admiralty (*New York Times,* June 8th, 1918), of "the slow murder of forty British prisoners sent by the Germans to work under fire on the Russian front." By way of pretext, it had been alleged that thirty-six German prisoners had been murdered by their British sentries,—an accusation without a word of truth in it, needless to say, though the British prisoners in Germany, to whom presumably the statement was made, were in no position to disprove it. It had been decided, "in retaliation," that out of a party of 500 British prisoners, a corresponding thirty-six should die.

> "The men were formed into groups of three and the misdeeds of any individual were visited upon all three men in the group. They were taken from working parties at the end of the day, made to mount on a block, and were then tied to a pole. The block afterward was kicked away, leaving the men suspended with their feet a little off the ground. In this position they were kept for two and a half hours each night for fourteen nights in intense cold. Forty men died under the treatment."

Red Indians, at their worst, could not have surpassed these exponents of "kultur." Yet, in some respects, the ordinary, daily treatment of prisoners held by Germany, is even worse. Without any pretext of retaliation, they are subjected to unceasing physical and moral torture which, in our opinion, it is absolutely wrong to allow to pass with mere verbal protests. Report after report, supplemented with evidence from escaped prisoners and from neutrals, has been published by the British Government. The last to reach us is a White Paper numbered Cd. 8988, dated April, 1918. The official Committee reporting states that the evidence "must convince every impartial mind that it is impossible in terms of exaggeration to describe the sufferings these prisoners had undergone."

Take one instance. In April, 1917, three British prisoners escaped over "no man's land." They were received by a British General Staff Officer, a major in the 1st Anzac Corps. This is what he says of them, under date the 18th April, 1917:—

> "Three men escaped from behind the German lines to us the other day. They had been prisoners 3 months, and were literally nearly dead with ill-treatment and starvation. One of them could hardly walk, and was just a skeleton. He had gone down from 13 stone to less than 8 stone in 3 months. I fetched him back from the line, and it almost made me cry. All that awful January and February out all day in the wet and cold; no overcoat, and at night no blanket, in a shelter where the clothes froze stiff on him; no change of underclothing in three months, and he was one mass of vermin, no chance of washing. The bodies of all of them were covered with sores. 'Beaten and starved,' one of them said. 'Sooner than go through it again I'd just put my head under the first railway.'"

Beaten to work, in bitter cold, without clothing, "the only food they were given was one cup of coffee, a slice of bread and some soup a day—a day's ration" (p. 9). No wonder that young men became grey headed after a few months' of such treatment, or that others, when first fed, "died of eating the food we gave them."

Americans,—must your own sons and brothers, husbands and sweethearts, be treated like that, before you realize that you are fighting, not men, but devils?

Another direction in which there is room for much clearer understanding than exists at present, is that concerning the responsibility for beginning the war. At one time, people in this country were told officially that the origin of the war did not concern them. From other sources we received numbers of pamphlets assuring us that England, France, Russia, Germany and Austria were all of them equally responsible. It was suggested, in some of these pamphlets, that "capitalistic" iniquity must of necessity be at the bottom of this as of all other world calamities, and that France and England, therefore, were just as much at fault as Germany. It did not require much perspicacity to trace such logic to

its source; but the trouble is that almost any kind of statement, if repeated often enough and with sufficient assurance, leaves an impression which it is very difficult to remove from the minds of those who failed in the first place to reject it positively as a lie; while comparatively few people are really positive about anything. Consequently, even today, there is need to emphasize the truth; and it so happens that some Germans, because they see disaster confronting them, are beginning to turn "State's evidence."

If doubt about the responsibility for the outbreak of the war had at any time been possible honestly—and we do not think that it was—the evidence of Prince Lichnowsky, German Ambassador in London for some time before the outbreak of the war; of Dr. Wilhelm Mühlon, former Director of Krupps; of Baron Wangenheim, German Ambassador at Constantinople, and of August Thyssen, speaking for German manufacturers,—would remove such doubt forever.

Prince Lichnowsky's memorandum is printed in full in *Current History* for May, 1918. It was dated Kuchelna, 16 August, 1916, and became public in March, 1918. He says "We [the German Government] insisted upon war." And then:—

> "As appears from all official publications, without the facts being controverted by our own White Book, which, owing to its poverty and gaps, constitutes a grave self-accusation:
>
> "1. We encouraged Count Berchtold to attack Serbia, although no German interest was involved, and the danger of a world war must have been known to us—whether we knew the text of the ultimatum is a question of complete indifference.
>
> "2. In the days between July 23 and July 30, 1914, when M. Sazonoff emphatically declared that Russia could not tolerate an attack upon Serbia, we rejected the British proposals of mediation, although Serbia, under Russian and British pressure, had accepted almost the whole ultimatum, and although an agreement about the two points in question could easily have been reached, and Count Berchtold was even ready to satisfy himself with the Serbian reply.
>
> "3. On July 30, when Count Berchtold wanted to give way, we, without Austria having been attacked, replied to Russia's mere mobilization by sending an ultimatum to St. Petersburg, and on July 31 we declared war on the Russians, although the Czar had pledged his word that as long as negotiations continued not a man should march—so that we deliberately destroyed the possibility of a peaceful settlement.
>
> "In view of these indisputable facts, it is not surprising that the whole civilized world outside Germany attributes to us the sole guilt for the world war."

Of his departure from England, the Ambassador says: "I was treated like a departing sovereign. Thus ended my London mission. It was wrecked, not by the perfidy of the British, but by the perfidy of our policy."

In the same issue of *Current History* (see also *Manufacturers' Record* of June 6th, 1918), the testimony of Dr. Mühlon is given at

length. As a Director of Krupps, his relations both with the German Government and with the big German banks were of course most intimate. It was from Dr. Helfferich, at that time Director of the Deutsche Bank in Berlin, and later Vice Chancellor of the German Empire, that, in the middle of July, 1914, he heard of the Kaiser's secret agreement with Austria, and that war was an "absolute certainty."

Wangenheim's testimony we owe to Mr. Morgenthau, American Ambassador to Turkey. Writing in *The World's Work* (June, 1918) of his experiences at Constantinople, Mr. Morgenthau says that in the early days of the war, the good fortune of the German armies so excited the German Ambassador, "that he was sometimes led into indiscretions, and his exuberance one day caused him to tell me certain facts which, I think, will always have great historical value. *He disclosed precisely how and when Germany had precipitated this war.* To-day his revelation of this secret looks like a most monstrous indiscretion, but we must remember Wangenheim's state of mind at the time. The whole world then believed that Paris was doomed; Wangenheim kept saying that the war would be over in two or three months. The whole German enterprise was evidently progressing according to programme."

Mr. Morgenthau continues:—

> "I have already mentioned that the German Ambassador left for Berlin soon after the assassination of the Grand Duke, and he now revealed the cause of his sudden disappearance. The Kaiser, he told me, had summoned him to Berlin for an imperial conference. This meeting took place at Potsdam on July 5th. The Kaiser presided; nearly all the ambassadors attended; Wangenheim came to tell of Turkey and enlighten his associates on the situation in Constantinople. Moltke, then Chief of Staff, was there, representing the army, and Admiral von Tirpitz spoke for the navy. The great bankers, railroad directors, and the captains of German industry, all of whom were as necessary to German war preparations as the army itself, also attended.
>
> "Wangenheim now told me that the Kaiser solemnly put the question to each man in turn. Was he ready for war? All replied 'Yes' except the financiers. They said that they must have two weeks to sell their foreign securities and to make loans. At that time few people had looked upon the Sarajevo tragedy as something that was likely to cause war. This conference took all precautions that no such suspicion should be aroused. It decided to give the bankers time to readjust their finances for the coming war, and then the several members went quietly back to their work or started on vacations. The Kaiser went to Norway on his yacht. Von Bethmann-Holweg left for a rest, and Wangenheim returned to Constantinople.
>
> "In telling me about this conference, Wangenheim, of course, admitted that Germany had precipitated the war. I think that he was rather proud of the whole performance; proud that Germany had gone about the matter in so methodical and far-seeing way; especially proud that he himself had been invited to participate in so momentous a gathering. The several blue,

red, and yellow books which flooded Europe the few months following the outbreak, and the hundreds of documents which were issued by German propaganda attempting to establish Germany's innocence, never made any impression on me. For my conclusions as to the responsibility are not based on suspicions or belief or the study of circumstantial data. I do not have to reason or argue about the matter. I know. The conspiracy that has caused this greatest of human tragedies was hatched by the Kaiser and his imperial crew at this Potsdam conference of July 5, 1914. One of the chief participants, flushed with his triumph at the apparent success of the plot, told me the details with his own mouth. Whenever I hear people arguing about the responsibility for this war or read the clumsy and lying excuses put forth by Germany, I simply recall the burly figure of Wangenheim as he appeared that August afternoon, puffing away at a huge black cigar, and giving me his account of this historic meeting. Why waste any time discussing the matter after that?

"This Imperial Conference took place July 5th; the Serbian ultimatum was sent on July 22nd. That is just about the two weeks interval which the financiers had demanded to complete their plans. All the great stock exchanges of the world show that the German bankers profitably used this interval. Their records disclose that stocks were being sold in large quantities and that prices declined rapidly. At that time the markets were somewhat puzzled at this movement; Wangenheim's explanation clears up any doubts that may still remain. Germany was changing her securities into cash, for war purposes."

Mr. Morgenthau adds that the Austrian Ambassador "also practically admitted that the Central Powers had precipitated the war." Statements made by the old Emperor Francis Joseph in May, 1914, proved that "the war would have come irrespective of the calamity at Sarajevo [the murder of the heir to the Austrian throne]. That merely served as the convenient pretext for the war upon which the Central Empires had already decided."

August Thyssen is the nephew and namesake of the "Steel King" of Germany. His revelations (and the word is used advisedly) are translated in the *Manufacturers' Record* of May 9th, 1918. He states that the German Emperor "on three occasions addressed large private gatherings of business men in Berlin, Munich and Cassel in 1912 and 1913," promising them immense financial profits if they would uphold him in a war which he was going to bring about. Victory was to be achieved by December, 1915. By that time, Germany would have conquered the world.

"I was personally promised a free grant of 30,000 acres in Australia and a loan from the Deutsche Bank of £150,000 at 3 per cent., to enable me to develop my business in Australia. Several other firms were promised special trading facilities in India. . . . A syndicate was formed for the exploitation of Canada. . . . Huge indemnities were, of course, to be levied on the conquered nations, and the fortunate German manufacturers were, by this means, practically to be relieved of taxation

> for years after the war. These promises were not vaguely given. . . . I have mentioned the promise of a grant of 30,000 acres in Australia that was made to me. Promises of a similar kind were made to at least 80 other persons at special interviews with the Chancellor, and all particulars of these promises were entered in a book at the Trades Department."

It was to be a war for loot. Thyssen and the other Germans, finding the statements of the Emperor "tempting and alluring," agreed to support his war plans. Thyssen now finds himself nearly ruined; but, although disgusted and disillusioned, he is as German in his death-rattle as he was when, full of hope, he conspired to rob and slaughter his neighbors: for it does not dawn on him that he and his Emperor and their associates proved themselves to be common criminals and murderers, every one of whom ought to be hung,—and must be hung, if law and order are to be vindicated. T.

"If I want only pure water, what does it matter whether it be brought me in a vase of gold or glass. What is it to me whether the will of God be presented to me in tribulation or consolation, since I desire and seek only the divine will."—St. Francis de Sales.

ELEMENTARY ARTICLE

Self-Examination

THE difficulty of understanding one's own nature, which was dealt with in the last section, may be overcome to some extent by honest, careful, regular, systematic and detailed self-examination. This is prescribed in all religious Rules, and should be part of every individual's Rule of Life.

The necessity for complete honesty with one's self is so obvious that it seems hardly necessary to refer to it, and yet, as has already been pointed out, we are not honest with ourselves, or about ourselves, to ourselves. The lower mind will adopt the most subtle expedients, and the most ingenious devices, to becloud the truth. We are willing to acknowledge almost any other sin than that one which we are searching for or have been accused of. We injure or hurt some one in a specific manner, and cheerfully confess and apologize for our very disagreeable personality that must be such a trial to our friends, while at the same time vehemently denying that we did that specific thing. The object of self-examination is to bring out the fact that we *did* do that specific thing; to search out the motives which prompted the act; and to show us how those elements in our nature acted, not only in this case, but at other times, in connection with many other people. There is no use trying to understand ourselves unless we are prepared to face the facts, with courage and with scrupulous honesty. If in real doubt about some point, it is safest to assume that we are guilty; and guilty of the meanest and lowest manifestation of the fault. A candid avowal of guilt, even if only to ourselves, usually clears up the doubt. Once the fault is acknowledged, we see it clearly, in all its ramifications and workings. If, on the other hand, the doubts persist after self-avowal, it is a case for our spiritual director. Care must be taken to avoid scrupulosity. The lower self very often covers up our real faults, by encouraging us to believe that we have some imaginary one.

Self-examination must be careful. It must not be slurred, and we must not permit ourselves to be diverted from the point at issue. If we are hunting for evidences of stinginess, of which, for some reason, we believe we may be guilty, we must not follow some false trail which leads to some other infraction of the Vow of Poverty. We are hunting

for stinginess, not extravagance nor prodigality, nor lavishness. There are many pitfalls for unwary feet along this path.

Self-examination should be regular. It is a question of degree. A good general Rule is to go over the day, every evening before going to bed; and then, once a week, or once a month, have a general examination that is much more specific and elaborate. After a time, when self-examination has become a regular habit, some students do it hourly; interrupting their occupation, when they can, for a brief review of the previous hour; asking themselves, perhaps, some such leading question as this: "What did I do during the last hour which I would not want the Master to see me do?" Such a question throws a lot of things into relief, for it covers *how* we do things, as well as what we do.

Self-examination must be systematic; that is, we must devise some plan that will cover the ground. Many systems use the Ten Commandments as a basis, and they serve if they are stretched far enough; but I prefer the Three Vows of Poverty, Chastity and Obedience. These should be sub-divided to cover the different planes, in a manner that I shall indicate further on. The point is that we are complicated entities, and that we sin with the body, the emotions, the thoughts, and feelings. All the nooks and crannies of our nature must be looked into, for we are likely to find the faults tucked away in the most out-of-the-way place. Because you are generous with physical objects, do not run away with the idea that you are also generous where it is much more important to be generous, and that is with your sympathy and your affections. Nor must you overlook the possibility that you may be the soul of generosity where your affections are engaged, and be niggardly with everyone else. Some of the most generous people I know are only generous to some half a dozen friends, and never seem to realize that they should not stop there. The converse is also true. I know others who seem to think that when they give their affection, they have given enough; so that their bounty is bestowed upon strangers. Truly, there is no limit to the intricacies and complexities of sin.

But if our self-examination is sufficiently detailed, all these other qualifications will look after themselves. We must endeavor to devise questions which will cover every field of activity and will throw light into every devious and crooked corner of our nature. Take the Vow of Poverty as an example. Most people think of it as one of the three vows taken by a monk or nun when entering a convent for the purpose of leading a religious life. Entirely apart from the point that we should lead religious lives whether in a convent or not, the facts are that the Vow of Poverty covers a large section of human activities, and that no one can lead even a decent, secular life, who does not submit to its sway, and act in obedience to its dictates. It operates, of course, on every plane of our nature, and has its laws and rules for our bodies, our emotions, our thoughts and our feelings.

Take the question of time. Time does not belong to us; it

belongs to God. It may seem a far cry from the Vow of Poverty to how we use our time, but as a matter of fact, the use we make of time is just one of the departments of our lives which comes within the field of this Vow, and should be examined under its sanction. How do we use, or abuse, our imaginations? Do we spend a lot of time building Castles in Spain, imagining ourself to be the hero of all sorts of adventures? Do we realize that Humility, that rarest and most necessary of virtues, is also part of the Vow of Poverty; that the "poverty of spirit" which shall see God, is another name for humility?

I want, however, to give a more or less systematic and detailed sub-division of one of the Vows as an example of the manner in which all three vows should be detailed, and made to cover the whole of life. As we have been using the Vow of Poverty, let us take that, and ask ourselves these questions:

Do I understand the Vow of Poverty?

Do I apply it on all planes?

Do I look upon it as one of the most important means of perfection?

Do I meditate upon Christ's relations to it, and how He exemplified it?

Do I keep myself disengaged from the things of this world?

Am I content with my food and clothes and shelter, or do I complain of any of them?

Have I more of these things than I need?

Or better in quality?

Do I possess anything superfluous?

Do I regard things as my own, and value the sense of possession and ownership?

Is there anything I have which it would be difficult or painful to relinquish?

Am I content to be poor, or do I long for riches and luxury?

Do I trust implicitly in God, or do I fear poverty?

Am I content with simple, inexpensive and second best things?

Do I wish for changes in my circumstances?

Do I dread certain eventualities, or am I content to accept whatever comes?

Do I waste my time, either during working hours, or hours of leisure?

Have I given away anything or accepted anything where I doubted the propriety of my act?

Have I allowed anything to be wasted or spoiled?

Have I taken good care of everything entrusted to me?

Have I given better things to those I like than to those I do not like?

Have I done all my duties thoroughly and conscientiously?

Have my employers or superiors had any cause of complaint of my performance?

Was I punctual?

Do I finish my work, or leave it as it may be, when the work time is up?

Do I seek what is pleasant, or easy, or comfortable?

Do I select the best chair?

Do I listen as attentively and courteously to those who bore me as to those who interest me?

Do I begrudge certain people my time?

Do I listen sympathetically to the story of their trivial experiences?

Am I generous with my sympathy?

Do I share my pleasures with others?

Am I reserved and shy? or do I err in the other direction, and talk too much and too freely about myself?

Do I seek advice as often as I should?

Do I seek it more often, and for the sake of attracting attention to myself, rather than for the advice?

Do I prefer others to myself? What does this mean? How far do I carry it?

Am I charitable in my judgments? Patient with the faults and weaknesses of others? Is this patience and charity a veneer assumed because it is the decorous attribute, or do I really feel sympathetic and charitable?

Is patience an effort, or is it the spontaneous expression of my feeling?

Do I ever complain, of things, or events, or people?

Do I criticize others outwardly, or in my own mind?

Do I ever feel amused, or pleased, when I observe another's weakness?

Do I ever get a secret satisfaction from the faults of others?

Do I relish another's scolding or reprimand? Or would I prefer to be the guilty party so that he might escape the consequences of his sin?

Do I avoid all topics of conversation, or mannerisms or ways of doing things, that I have any reason to believe unpleasant or painful to others?

Do I carefully avoid being the occasion of sin in others?

How do I employ my leisure?

Do I govern my mental activities, my thoughts, in the spirit of the Vow of Poverty, as well as in the vows of Chastity and Obedience?

What does this mean to me? In what ways should the spirit of the Vow of Poverty control my mind?

How should it control my imagination? Does it?

How should it control my will? Does it?

How should it control my memory? Does it?

How should it control my understanding? Does it?

Am I generous in asking pardon for any fault I may have committed, and do I grant it immediately and ungrudgingly, when asked of me?

Do I practise poverty of spirit, humility?

Have I kept silent regarding those matters which might gain me applause, or advance me in the esteem of others?

Do I really believe I should be humbled, forgotten, and despised?

Have I submitted my will and judgment to others, or relied on my own? Which should I do? and why? and with what limits?

Have I tried to carry my point; to enforce my view; to have my plan adopted?

Have I acted with a view to attracting the esteem or applause of others?

Was I not more eager for those things which would make me prominent, than for those leaving me in the background?

Did I try to continue the conversation when others were praising me, or talking about me?

Did I dwell with complacency upon myself, my talents, my qualities, my spiritual attainments?

Did I compare myself with others, to my advantage and their disadvantage?

Have I spoken of myself deprecatingly for the purpose of drawing praise from others?

Have I concealed or disguised my faults so that they should not become known?

Did I excuse myself when corrected?

Have I thrown the blame on others?

Have I taken correction in bad part, shown too much sensibility, or resentment, or attributed unkind motives to the person correcting me?

Have I been jealous or envious, about either things or people?

Have I indulged in ridicule?

Have I been haughty, or proud, or disdainful, or imperious, in gesture, or speech?

Have I been ill-humored, or capricious?

Have I indulged my curiosity?

And so on.

The point is that each person should make a list of questions which will search out all his peculiarities and idiosyncrasies, in addition to those which would do for every one of us. Some of the questions printed above may seem to belong rather under the Vow of Chastity, or the Vow of Obedience, and indeed, some of them could also be asked under those headings, but they also have a proper connotation with the Vow of Poverty. There cannot be any hard and fast line of demarcation; the main thing is to cover the whole ground. It may be pointed out that both of the other vows cover broader fields than the Vow of Poverty, so that there should be many more questions under those captions than we have indicated above. Yet again, the point is not a multitude of questions so much as to be sure to cover the ground, and the ground to be covered is nothing less than all the activities of our nature, actual

and potential. For we must examine ourselves on sins of omission, as well as sins of commission.

Remember that matters that have to do with the senses, with the control of the body and its appetites, the whole fields of sensuality and selfishness and truthfulness, come under the Vow of Chastity. Purity of mind and body is a large subject in itself. Our religious duties and practices, our Inner Life, our Rule and its observance, and all things cognate to these subjects, come under the Vow of Obedience. Everything that has to do with Conscience, and our ideals, our vision of Life, our intuitions, and our obedience to our inner light, of course is a matter of the Vow of Obedience. So is our duty to God, which is the larger half of a Christian's life.

These brief indications will enable each one to prepare his own self-examination, both general and particular. Its preparation will be useful, but it will be its conscientious and regular use thereafter which will be illuminating.

C. A. G.

"Why should truth be always near us, and we commonly far away, unless from our little-mindedness? He is great-minded who keeps himself in the Divine Presence, and is never long away from the sense of the Eternal God. God is always with us, why should we not always be with God? The great souls of all ages have walked with God."

—Archbishop Ullathorne.

REVIEWS

The Challenge of the Present Crisis, by Harry Emerson Fosdick, is such an excellent book, is so nearly satisfactory, and in places is so inspiring, that one wishes one could give it unqualified praise. It will, doubtless, be widely read, for it concerns an ever-present problem, is well written, is forceful and convincing, answers many searching questions, and is by an author who is deservedly popular. I am glad it was written, for I believe it will do good. And yet, and yet!

He himself says that we must not condemn a good thing because it is not perfect: so let us point out much that is good in the book, and then what we do not like. The first section discusses the tendency to despair which the war has produced, and which he dismissed by showing one that all great wars in the past caused the same tendency, and that history illustrates the needlessness of such a supine and cowardly attitude. If Christianity is a failure, so is education, social idealism, commerce, all the agencies upon which some, or all, of us rely for the advance of civilization. We cannot send all these to the scrap-heap, therefore why specially Christianity? We agree with his conclusion, of course, but not with his premises. He says, "Only a frivolous mind can easily be optimistic at a time like this. One who to-day feels no strain on his faith has not taken his faith seriously enough to attempt the direct application of it to the actual facts of the war." I challenge this statement. The only people I know at the present time who are invincibly and intelligently optimistic, are the very few whose religious faith is great enough and robust enough to take in the facts of the war as they actually are, in all their multiplied horror; who face these fearlessly and consciously, and who not only go on with a serene confidence that God rules and that all is well, but who actually see why the war was necessary and desirable and not the unmitigated evil most people consider it. Mr. Fosdick himself goes far towards seeing the facts and he actually presents a large part of the case, but, and I dislike to say this, he is so under the sway of the modern materialistic standard of values, the love of life and hatred of discomfort and pain, that he simply cannot follow his own theme to its logical conclusion. I doubt if the protestant mind is capable really of seeing that pain is not a curse, and that suffering comes from God as a remedial agent and is therefore blessed. They hate it so, Mr. Fosdick hates it so, that when they meet it, their instinctive reaction is that something is wrong with God's world and therefore, with God, and the intellectual gymnastics they have to perform to get out of this *impasse,* are pitiable. He writes eloquently of the faults of our social system and, like most others, he blames the social system; it simply never occurs to him that God arranges the social system, and that it must represent what He thinks best for those now working under it. Mr. Fosdick would say that wicked or ignorant legislators, or statesmen, or capitalists arrange the social system, in spite, I suppose, of God, and that if we could bring about reforms, the suffering and injustices now caused by our social system would cease. He, and most others, seem to think that those who now suffer, suffer unjustly; but how he reconciles this with divine justice and divine love, I do not know. He does not seem able to realize that we reap what we sow; he reads it in the Bible, but does not apply it to human life, to evolution; indeed he does

not see how it can be applied to evolution, and therefore his journey through the logic of events brings him face to face with an unmitigated and unreasoning horror of and objection to suffering.

His appreciation of the need of force, of war, is excellent, and what he says of pacificism and conscientious objectors is the best analysis of those subjects which I have seen. We should expect this of the man who wrote *The Manhood of the Master*. It is a pity he used the word Personality in this section, instead of the word Soul. They are not the same, and he treats them as if they were.

It is, however, about the war section that we must record our most important dissent from his point of view. He is discussing the limitations of force and he points out that the value of force has distinct limitations. It is never remedial, it only removes an obstacle to well-being. "Surgery never cures," It restrains or removes a malignant growth and permits the positive, constructive forces of health to cure. Hence the war, at the best, can restrain or remove the malignant growth of German autocracy and militarism, but it cannot cure. Only good can do that. Therefore we must love the Germans, must pray for them, must be prepared to open our arms to them and take them into the new and great fellowship of nations, which, hereafter, is to see that all goes well with the world. He actually gives us a prayer, a page and a half long, which begins, "O God, bless Germany!" and ends with an appeal "that we may learn brotherhood with that same diligence which now we give to war."

It is an ingenious and interesting argument, appealing to our generosity, our magnanimity, our sentimentality, but it is based on a number of very important, false assumptions. One is that it is the autocracy and militarism of the Prussian government which is the trouble with the German people, the only cancerous growth which the surgery of war needs to extirpate. Another is the assumption that there are positive and constructive forces of good in the German people which will cure them when their cancer is removed. What if there are none? He forgets in his surgical analogy that many patients do not have that positive constructive force of health that cures them after the operation. Such patients die. A third is that suffering is a curse. He cannot, therefore, understand that force used to inflict punishment, i. e., suffering, is the only way to begin the process of conversion,—regeneration. He says that we must forgive as God forgives. True, but on what terms does God forgive? He seems to think that God just forgives; he forgets, or does not know, that God never forgives until a sinner repents and atones. But his most important and fundamental mistake is his failure to distinguish between personal enemies, and those who are the enemies of Christ and of all that Christ loves and works for. Our attitude towards the one must be very different from our attitude towards the other. One we must hate with all our power; the other we must forgive. To one we turn the other cheek, but the other we destroy by every means in our power. There is no compromise possible with Christ's enemies, and the more we love Christ, the more bitterly shall we hate them. The clergy have not yet awakened to this simple truth. C. A. G.

In an address on "Some Needs of Engineering," delivered by Professor Henry M. Howe, Vice-President and Chairman of Section G. of the American Association for the Advancement of Science, at Pittsburgh on December 28, 1917, which was published in *Science* of January 25, 1918,—after dealing with the ability of materials to resist the stresses to which they are exposed, Professor Howe referred to the weakness of our present system of government, and made certain suggestions which have all the greater significance because based upon the scientific data which he was reviewing. He said "It is well to ask ourselves frankly how we come to be in this peril to which our minds revert irresistibly. How is it that we and our allies, excelling the Teutons in both the ponderables and the imponderables, in material

resources, in wealth, and in population, on one hand, and with immeasurably higher ethical standards on the other, yet can point to no clear evidence of victory? We know that we excel in organizing power. We know that they have no product of organization comparable with our industries of the Ford motor car, the Bell telephone, the Ingersoll dollar watch, the Eastman Kodak, or the United States Steel Corporation. We know that the organization of our transportation is of a higher order of merit than theirs. We know that in these three years the British have made even a better war organization than the forty-four years since Sedan have given Germany. How comes it then that though we are incomparably stronger, richer, and more capable, we are yet in danger of defeat, of national overthrow, of becoming a German satrapy, a second Belgium or Poland? Do we not know that our disadvantage lies in our political system, and that in this struggle for existence it is not showing itself clearly the fittest for survival? Have we not lost sight of this terrible law of the survival of the fittest, not the fittest ethically, or spiritually, or intellectually, but the fittest to destroy competitors physically? What are the ethics of the snake, the tiger, or the hyena that they have survived in this struggle? The bloodthirsty buccaneers were neither the ethical nor the spiritual betters of the Aztecs and Incas. The Romans were the inferiors of the Greeks, yet they overthrew them, and in turn were overthrown by the barbarians. Fitness for survival must be physical.

"It is well to ask ourselves frankly whether we have not been living in a fool's paradise. We have rejoiced in the merits of our political system, in the kind of men and women which it has bred, through opening every career to all, through stimulating each one to strive to his utmost in his chosen path. In our natural rejoicing have we not shut our eyes obstinately to its defects? Have we not refused to see that our system necessarily impels those in office to direct their energies towards their own re-election rather than towards the welfare of the state, to please and propitiate the electors rather than to direct and inspire them, to tell them what it is their wish rather than their true interest to hear, and thus in effect to substitute the temporary opinions of the majority, unfamiliar with state matters, for the vision of the born leaders as the determinant of state policy? We rejoice that our system educates the voters in statecraft, that it broadens their horizon, that it breeds strong units, but we have been too weak, too self-complacent to remedy its defects of leaving those units uncemented, so that they form what may be likened to a friable sandstone, a whole which, in spite of being composed of extremely strong units, is yet incoherent.

"The state has as a most important duty this strengthening of the individual units, but that does not justify neglecting the equally important duty of perpetuating itself. We make a fetish of our political system and regard its designers as inspired. They certainly were most intelligent and patriotic, and builded well, considering how little actual experimental evidence they had to guide them. But we should not hold their system sacrosanct. Indeed, one essential part of it, the electoral college, soon proved wholly impracticable, impotent to do its work of selecting a president, and because a mere registrar of decisions reached by others. This prominent failure shows what their system really was, an attempt by frail human beings, with very little to guide them, to devise the most difficult of all human institutions, the government of a country. The corruption of our municipal governments is another clear proof of the fallibility of our forefathers, for all these faults result from the environment which they created, and mean that it misfits human nature in these respects.

"Naturally erring in the direction of overguarding against the governmental fault from which they were smarting, irresponsibility and consequent tyranny, they devised a government which, as we now see, is so weak as to be terribly helpless, indeed in danger of an impotence which may prevent it from defending itself efficiently against aggressors.

"It is this weakness that has put us in our present peril. When Germany began her attempt to conquer the world, her purpose was evident to every broad-minded man and must have been forseen clearly by many of our political leaders. It was indeed pointed out repeatedly by contributors to the newspapers, and was neither denied nor questioned, but only ignored, with the result, which was clearly inevitable and as clearly predicted, that she has been able to fight her enemies in detail. A government made strong by the fundamental law of the land would have exposed this peril to the voters, and we should not have had for allies an impotent Russia, a crushed Belgium, Servia and Rumania, and a sorely pressed France and Italy. Indeed, it was the known weakness of our system that made the war possible.

"A curious contradiction is that the weakness of the government is matched by a tying of the people's hands. Not only are we debarred from selecting our rulers and confined to choosing between candidates administered to us by irresponsible organizations, but once we have chosen both we and our representatives are impotent to remedy an error in choice, by compelling a change in administration, as is done with great profit in Britain, France, and elsewhere. Frankly, we should face squarely the fact that our governmental system, as the first of the great experimental democracies, was the work of apprentices, and we should strive earnestly to mend it as soon as we have passed our present frightful peril.

"The system and checks and balances, in weakening the people, their representatives, and the administration alike, has put the power taken from them into the hands of irresponsible organizations, the political machines.

"I criticize none. The errors of individual officers, from the constable to the President, flow from our system itself. It is the system that needs betterment."

Songs of Kabir, recently published by the Macmillian Company, price $1.50, is so splendid an example of the Oriental genius that we regret to be compelled to acknowledge its remarkable translation by a man who accepted titles and honors from the British Government and who now, without relinquishing these gifts, is consorting with, if not plotting with the enemies of Great Britain and of the United States; Rabindranath Tagore.

Kabir, musician, poet and mystic, unites in his songs, the mysticism of both the Hindus and the Sufis. He was of Mohammedan parentage, lived and died in India, and was the disciple of the celebrated Hindu ascetic Ramananda. By trade, he was a weaver, and his poetry is filled with simple metaphors of everyday life, speaking directly to the hearts of the people. Disliking external forms and religious observances, and even the ascetisicm which might be expected of him, he goes straight to the great Heart of life and tells of a joyous love and friendship for the Supreme. "More than all else do I cherish at heart that love which makes me to live a limitless life in this world." He is a Bhakti Yogî and all those who seek "Union by Divine Love" will find beauty and inspiration in his poems. Here are two of them:

"O my heart! the Supreme Spirit, the great Master, is near you; wake, oh wake!
"Run to the feet of your Beloved: for your Lord stands near to your head.
"You have slept for unnumbered ages; this morning will you not wake?"
"O how may I ever express that secret word?

"O how can I say He is not like this, and He is like that?
"If I say that He is within me, the universe is ashamed:
"If I say that He is without me, it is falsehood.
"He makes the inner and the outer worlds to be indivisibly one;
"The conscious and the unconscious, both are His footstools.
"He is neither manifest nor hidden, He is neither revealed nor unrevealed:
"There are no words to tell that which He is."

X. Z.

BOOK NOTES

Just published, and ready for distribution:

Abridgment of the Secret Doctrine, $2.00
Letters That Have Helped Me, Volume II, 75c.
Patanjali's Yoga Sutras, $1.25

These three books have been out of print for some time; they are now ready in new editions, and will be sent, postpaid, at the prices indicated.

Abridgment of the Secret Doctrine

Miss Hillard's *Abridgment* is a condensation of the two big volumes of the *Secret Doctrine*. This attempt to epitomize that monumental work was undertaken after 15 years of close study, and with the assistance of a number of other students. The *Abridgment* is not offered as a substitute for the *Secret Doctrine* but as a preliminary textbook; it gives in its 568 pages the essence of Madame Blavatsky's own presentation of "the religious and philosophical teachings underlying the various ancient systems of religion." It is possible for one to read the *Abridgment,* from cover to cover, in a few week's time (though it will repay more careful study) —and thus to get a comprehensive view of the ground that is traversed; the manner in which the *Secret Doctrine* contravenes current modern thought, with its unconsciously materialistic bias; the long sweep of evolution that has made man what he now is. With such preparatory use of the *Abridgment,* the student is enabled to find his way in the complete work with less bewilderment. It also furnishes to those who cannot afford to buy those two big and expensive volumes, which contain "the most valuable legacy of theosophic information yet given to the world," a means of getting the main threads of that teaching. The condensation has been made by cutting out the voluminous quotations, and all matter that seemed to the editor merely controversial. We are assured in the Preface that nothing has been added, save a few notes and diagrams which are clearly marked as additions; that there has been some rearrangement of material but that it is given in the words of the original work.

Letters that have Helped Me, Volume II

The *Letters* are those of William Q. Judge; written to a number of students, and also to inquirers who asked his help in getting to know the inner meaning of Theosophy, and how to apply it in their lives. None knew better than he how to tell in the simplest terms what the heart of his questioner longed to know. Indeed this very simplicity, this clear vision of the principles that should guide our lives, makes a peculiar demand upon the insight of the reader. The unwary, or those who lack the desire for light which wakes the understanding may constantly brush aside the wisdom of the ages which is here so unostentatiously offered. Too many of us are accustomed to pay little heed to a writer unless he employ a fanfare of trumpets,—impressive pronouncements or startling method of expression,—and our dulled ears miss, at first encounter, the depth, the power, the wisdom of the easy sentences, simple to the point of homliness. To understand, one must live with and by these letters—they are not for the casual reader. For, looked at more deeply, this book is (we quote from the Introduction) "the intimate revelation of a luminous and courageous spirit; one of the greatest of those who, by their heroism and wisdom have lightened the path in recent centuries."

Patanjali's Yoga Sutras

The rapid sale of the first edition of this work shows that it must be in the hands of a large proportion of our membership. It is now offered, however, in a most attractive pocket edition, the companion to Mr. Johnston's version of the *Bhagavad Gita*. The India paper makes such a slender, compact little volume that we have been asked whether it can possibly contain all that was in the old and large edition. Yes, all that was there, and more too; for Mr. Johnston gave his commentaries a most thorough revision preparatory to this edition, and has added a number of illuminating comments that will make those who have the original book wish this one, too.

There are several translations of Patanjali's aphorisms. This one of Mr. Johnston's has the quality of that close adherence to the original which is only possible to the translator who understands not only the author but the thought and feeling of the people on whose stem he came to flower. Mr. Johnston has given an introduction to each chapter of Patanjali's text, in which he states clearly the import of each, tracing the progress made in each, linking it with its predecessors. He also throws a swift beam of light onto difficult passages; and awakens understanding by contagion. "So immensely and immediately practical" is the comment made by many readers of this edition;—the wisdom of an ancient sage, put into terms that can be directly applied to the most modern of problems.

There has been inquiry about the series of articles on the "Religious Orders"; for the information of those who would like to follow the series as a whole, we give the list, as so far developed, and the issue of the QUARTERLY in which each one appeared. Most if not all of these back numbers may be obtained by any readers who wish to keep the series complete.

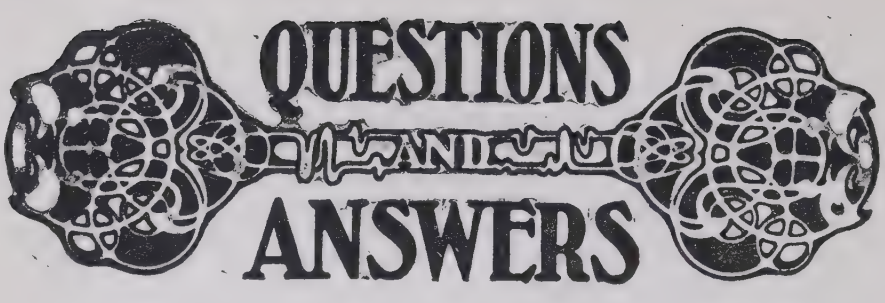
"The Religious Orders"

A series of articles in the THEOSOPHICAL QUARTERLY.

I. The Benedictine Rule, July, 1912.
II. The Religious Orders (Survey), January, 1913.
III. The Military Religious Orders, April, 1913.
IV. From St. Benedict to St. Bernard of Clairvaux, October, 1916.
V. St. Gertrude (the poet of the Benedictine Order), January, 1917.
VI. The Cistercians, April, 1917.
VII. Mendicant Orders (St. Dominic), January, 1918.
VIII. St. Catherine of Siena, April, 1918.
IX. St. Catherine (continued), July, 1918.

Several members of the T. S. are very anxious to complete their bound sets of the QUARTERLY. There are certain early numbers that are now out of print, and these members will necessarily be disappointed in their effort if some of the readers of the magazine are not able to go to their rescue, by supplying the missing numbers. It is hoped that during the summer there may be opportunity to look over old files, and if among them any of the following issues are discovered, copies of them will be eagerly welcomed at the Subscription Office of the QUARTERLY (P. O. Box, 64, Station O, New York) and will be used for the waiting members' sets:

July, 1903
July, 1904
July, 1905
October, 1905
January, 1906
October, 1906
April, 1908



QUESTION No. 205 (Continued)—*What can be done to influence consciously the condition and place of our next incarnation?*

ANSWER.—The condition and place of our next incarnation depend on our Karma, and since we create new Karma, good or bad, every day, nay every minute of the day, we are influencing the circumstances of our next incarnation every minute. And we are doing so consciously in all cases when we choose consciously between right and wrong, between good and evil; and the stronger and more definite the choice is, the more far-reaching will be the effect.

But let the motives be well examined. Let not the effects of a good life be blighted by any ardent desire for favorable or enjoyable circumstances in our next incarnation. Let us remember this warning in *Light on the Path:* "He who desires to form good Karma will meet with many confusions, and in the effort to sow rich seed for his own harvesting may plant a thousand weeds, and among them the giant."

To try to influence favorably the place and condition of our next incarnation is to "seek results, which is contrary to the Law," and "who can attain to freedom and not abide by the Law"? In *Light on the Path* we read: "Desire to sow no seed for your own harvesting; desire only to sow that seed the fruit of which shall feed the world. You are a part of the world; in giving it food you feed yourself. Yet in even this thought there lurks a greater danger which starts forward and faces the disciple, who has for long thought himself to be intending great benefit for the world, while all the time he has consciously embraced the thought of Karma, and the great benefit he works for is for himself."

Study this passage in *Light on the Path* to where it ends by saying: "Live in the Eternal," and meditate on it long and deeply. It contains a lesson too important to be passed over lightly. T. H. K.

QUESTION No. 222.—*Many Christians believe that after death those who have died go on loving and helping those left behind, that they know and sympathize with every sorrow as they did on earth, that they are in fact closer than before death. This seems to me a beautiful—and hence a true—belief. How does the Theosophical teaching of Devachan explain this sense of continued spiritual communion? Are those in Devachan ever conscious of what happens on earth after their death? In what sense is the Devachanic state an illusion? Is there a state between incarnations higher than Devachan attainable by those still under the necessity of re-birth? If so, what is that state?*

ANSWER.—It is well to remember that everything outside of the Absolute is Maya, illusion. Devachan is one of these illusions. But one must remember, also, that these illusions have a "relative reality." *At the least, therefore,* Devachan must be as real as life in our present world.

Does the incident known as death work any radical change in individual conditions? Would not after-death sympathy, etc., depend upon conditions before death? For example, consider an event related in a story by Michael Fairless. An

Abbot in England while in prayer for a monk then absent in Rome, has an intuition of a severe temptation assailing the monk. He continued in prayer and the monk (in Rome), on the point of yielding, felt a force of resistance rising in him against the temptation. Can we think that death would affect such an Abbot's sympathy and power? S. M.

ANSWER.—We are not suddenly perfected but are after death what we have made ourselves on earth. The victories are won, the crops are planted, here. It is the spiritual harvest that is gathered there, but we cannot reap what we have not sown.

The great illusion of the universe is the sense of separateness. As by selfless love of others and work for them we conquer that illusion here, in due proportion we shall be free from it hereafter. If we remain separate and selfish—and hence deluded—here, we shall be separate and under illusion there.

Very little has been given out about Devachan. It is said to be a state in which we feel that our highest desires attain their full fruition. Obviously these desires vary with every individual and hence it would follow that there must be an infinite variety of states after death. Those whose desires during earth life were limited to some form of illusion—and it should be remembered that strictly speaking all things short of the Supreme are illusion—can only be conscious after death of the working out of that illusion, whether its form be a high or a low one. But those whose desires were rooted in selfless love for others partake to that extent of the nature of the Supreme, the one reality, and are thus real. Their fruition after death will also be real and not illusion.

That such pure love carries with it after "death" continued consciousness of loved ones on earth and greatly increased power to help them is attested by a wealth of evidence from the "shower of roses" of Sœur Thérèse of Lisieux, back through all the ages. J. M.

ANSWER.—"Entered into rest" would lose its beautiful significance, or it so seems, if the dead or those who rest are to be troubled by our worries and woes. Devachan has always savoured too much to me of a period of digestion after an unwise meal, to be attractive. There was a time in my life when the drowsy satiety after a heavy meal seemed desirable. Now I feel that it is something to be avoided—avoided by care in selecting what I eat and how I eat it. If I thus avoid the penalties of gluttony I find that my meals leave me ready to go to work at once and to work effectively. Compare this with the description of Devachan in *The Key to Theosophy* and ask yourself if there may not be a parallel here. "The necessity of re-birth" may arise from need for further training or from a burning desire to help the Master in the world. Read *Fragments,* Volume I, and see if one does not get a wondrous vision of voluntarily returning to birth to serve the Master for love of Him. Would this not be the highest kind of "necessity" to the liberated soul and would it not be a far higher state than the drowsy post-prandial experience of Devachan? There would be active effort to get ready for the adventure, one would suppose, in close and completely conscious association and even union with the Master. G. McK.

ANSWER.—One of my boys is in one grade and the other in another. I hope the elder is interested in his brother's progress. I know he helps his brother. But I could not let the younger depend too much on this aid. I could not let the elder neglect his own work, hamper his own development, by giving too much thought and time to the younger boy's progress—whatever the little one's need. That is the problem of parent and teacher. Is God less wise? From a purely selfish point of view the doctrine presented may seem beautiful. Frankly, to me it is detestably selfish and so unbeautiful! Both boys do love each other and sympathize in

general. I hope they love me and their teachers. Is God less wise and kind and loving than I try to be? Is there a stronger bond than love?

G. WOODBRIDGE.

ANSWER.—Was it not Mr. Judge who pointed out the correspondences between day and night, waking and sleeping, and life (so-called) and death? Would you want those whom you love to sit up all night, to go without sleep, just to help you? Of course you would want them to keep you in the general consciousness of their love; but you surely would not want them so to sacrifice their health and life as to put this consciousness into a never-resting effort of will in act, in your behalf. Why not be content with confidence in the consciousness of love, and in the hope of active reunion, and let our beloved dead have a chance to rest and to be refreshed against another Day of association together? S.

ANSWER.—This question is simple enough but the answer is not simple. In the first place there is no general answer possible. The reply in any given case would vary according to the stage of evolution reached by the person concerned. There are people whose physical death makes no difference to their knowledge of and sympathy for their living friends. There are others whose death makes an almost absolute barrier, just as if a door closed and never opened. And, of course, there are all the stages in between.

Two things govern such communication; one is intensity of feeling; and the other is knowledge or power or both; in a word spiritual attainment. Enough of either of them is sufficient, and either will supplement the other.

But these are by no means all the ramifications of this simple question. When we speak of communicating with a dead person, what do we mean? Do we mean that we reach their souls? That their consciousness during life was so continuously in that immortal part of them, that when they died, the friend we knew survived as the Soul? Or, perchance, do we mean that, like most other people, our dead friend, during life, lived mostly in his personality, had his chief interests centered upon activities and things of the outer world, and consequently, had his heart and consciousness pretty well tied into his personality? It takes two to communicate, one to speak and the other to hear. To answer this question we must define which part of a man it is who speaks and what part of a man it is who hears.

To touch upon what is meant by "communion" with the dead, leads us into questions of consciousness which are too intricate for discussion in the "Questions and Answers" Department. We would have to deal with kinds of consciousness which are unrecognized and unnamed among Western students and which cannot be understood until they are experienced. C. A. G.

ANSWER.—It certainly is the Theosophical theory that certain kinds of communion with the dead are not only possible but frequent. But this does not mean that they speak and we hear words. It means in general terms that their love and sympathy and desire to help stream straight from their hearts to the object of their affections, and surround that person with a bath of protective care and strength. It cannot overcome all evil; it cannot insure us against trouble and disaster, for it can only effect results commensurate with its own power; but it is a force for good without which the world would be still darker and more material. Those still alive can also, by their love and prayers, help those who have gone before. J. B.

T·S·ACTIVITIES

REPORT OF THE ANNUAL CONVENTION OF THE THEOSOPHICAL SOCIETY

Pursuant to the call of the Executive Committee, the Annual Convention of The Theosophical Society convened at 21 Macdougal Alley, New York, on Saturday, April 27th, 1918.

MORNING SESSION

The Convention was called to order at 10.30 a. m. by Charles Johnston, Esq., the Chairman of the Executive Committee, who asked for nominations for the offices of Temporary Chairman and Temporary Secretary. On motion duly made and seconded, Mr. Johnston was nominated and elected as Temporary Chairman and Miss Isabel E. Perkins, as Temporary Secretary. The Temporary Chairman appointed a Committee on credentials consisting of Professor H. B. Mitchell, Treasurer of the Society, Mrs. Ada Gregg, Secretary of the Society and Mr. Alfred L. Leonard of Los Angeles. While this Committee was examining and recording the credentials presented by delegates and proxies, the Temporary Chairman addressed the Convention.

Address of the Temporary Chairman

It is always a pleasure and privilege to welcome delegates and members to the Convention. This year it is a special pleasure and joy because so many Branches are represented here, so many members have come from a great distance. Some of them we see now for the first time in ten or fifteen years. We can hardly realize in New York, at the centre of the Society, how courageous are the members on the Pacific Coast—how they must toil with no visible encouragement, with none of the stimulus we have at headquarters. We do greatly value the work of our members in distant and untheosophical wildernesses. It is, therefore, a special pleasure to welcome some of them, and we hope they will get from the meeting and from the members here that encouragement, stimulus, and inspiration which we are so fortunate as to enjoy because we live in New York. I am certain that all the New York Branch members will behave even better than usual, with the desire that visiting delegates may carry away good impressions, sincere aspiration and a determination and inspiration that shall go with them to the distant ends of the continent from which they have come.

Mr. Hargrove: While the Committee on Credentials is completing its report I should like to suggest that the delegates present themselves to the Convention. I wish it were possible to call the roll. We have with us a number of delegates from different Branches, some of whom have come a long distance to attend this Convention, and we all want to see them. They in turn do not know which are the members of the New York Branch and which are their fellow delegates from distant Branches. We can at least make a beginning, and I will present Mr. Charles Johnston as Exhibit No. 1.

Mr. Johnston thereupon presented Mr. Ernest Temple Hargrove as Exhibit No. 2. The Chairman of the Committee on Credentials, Professor Mitchell, then came forward to announce that the Committee had completed its report and would be prepared to call the roll of delegates, if that was desired. The following visiting delegates were then asked to rise as their names were called (the delegates and members from the New York Branch, whose names are here omitted, being similarly presented in their turn): Mr. Arthur W. Barrett, a member-at-large from Fitchburg; Mrs. Marion F. Gitt, from Washington, D. C.; Mr. Alfred L. Leonard, of Los Angeles, California; Mrs. Regan, Hope Branch, Providence; Dr. Manuel M. Urbaneja, of the Nuevo Ciclo Branch of Venezuela; Mrs. Sheldon, Mrs. Talbot and Mrs. Lake, of the Providence Branch; Mr. Dower of Syracuse; Mr. J. L. Anderson, now of New York, but long a member of the Branch in Seattle; Mr. A. J. Harris of Toronto; Mr. C. M. Saxe, a member-at-large from Niagara Falls; Miss Margaret D. Hohnstedt of the Cincinnati Branch; Mr. Walter H. Box and Mrs. Box of Los Angeles; Miss L. Goss and Miss Tasjian, of the St. Paul Branch; and our final and best exhibit, Mrs. Gregg, Secretary of the T. S.

Report of the Committee on Credentials

Professor Mitchell, Chairman of the Committee on Credentials, reported that twenty Branches were found to be represented, by delegate or by proxy; entitled to cast in the Convention, ninety-one votes. The Committee found that certain Branches which had always appointed proxies were not represented, and asked that Branches whose proxies were then on the way, but delayed because of the great irregularity of the mails, might be included in the list of represented Branches, as published in the Convention report (the Branch so added is marked in the following list with a star).

Aurora, Oakland, Cal.
Blavatsky, Seattle, Wash.
Blavatsky, Washington, D. C.
Cincinnati, Cincinnati, O.
Hope, Providence, R. I.
Indianapolis, Indianapolis, Ind.
Middletown, Middletown, O.
New York, New York.
Pacific, Los Angeles, Cal.
Providence, Providence, R. I.
Saint Paul, St. Paul, Minn.
Toronto, Toronto, Canada.
Virya, Denver, Colo.
Altagracia de Orituco, Altagracia de Orituco, Venezuela.
Jehoshua, San Fernando de Apure. Venezuela.
Karma, Kristiania, Norway*
Krishna, South Shields, England.
London, London, England.
Newcastle-on-Tyne, Newcastle-on-Tyne, England.
Nuevo Ciclo, Caracas, Venezuela.
Venezuela, Caracas, Venezuela.

Mr. George Woodbridge moved that the report of the Committee on Credentials be accepted and that the Committee be discharged with the thanks of the Convention for the graceful and efficient manner in which its work had been done. This motion was duly seconded and carried.

Permanent Organization

The Temporary Chairman announced that the Convention was now in position to effect its permanent organization, since the credentials of delegates and proxies had been duly passed upon; he requested nominations for the offices of Permanent Chairman and Permanent Secretary. Mr. Hargrove nominated Professor Mitchell, President of the New York Branch, as Permanent Chairman; this nomination was duly seconded and carried. He also nominated Miss Perkins as Permanent Secretary, and proposed that the office of Assistant Secretary to the Convention be created, and filled by Miss Julia Chickering. Duly seconded, this motion was carried and the three permanent officers of the Convention were installed. It was moved and seconded that the cordial thanks of the Convention be extended to Mr. Johnston for his services to it as Temporary Chairman.

Address of the Permanent Chairman

I never feel that I can take the Chair at this Convention without giving some expression to my deep sense of the honour and the responsibility that are involved in this, your great gift to me.

We are not a large gathering; the focus of very great forces does not take up much space. Unless we have learned to see in the world of forces, we might altogether miss the immense significance of this assembly. We who know the function of The Theosophical Society and what it has performed for more than a third of a century, know that here are gathered forces that are vital to the progress of the whole world; that as we act, so do they. It is a point of very great responsibility, and I am correspondingly grateful that you permit me to fill this office.

Convention Committees

On motion duly seconded, it was voted that the Chair should appoint the usual Standing Committees: on Nominations; on Resolutions; and on Letters of Greeting. The following Committees were then appointed by the Chair:

Committee on Nominations
Mr. C. A. Griscom, *Chairman*
Mrs. W. H. Box
Mr. A. J. Harris

Committee on Resolutions
Mr. E. T. Hargrove, *Chairman*
Miss Leonarda Goss
Mr. W. H. Box

Committee on Letters of Greeting
Mr. Charles Johnston, *Chairman*
Dr. C. C. Clark
Miss M. D. Hohnstedt

The Chairman announced that next in the order of business came the reports of Officers, and called on Mr. Johnston, Chairman of the Executive Committee, for the report of that Committee.

Report of the Executive Committee

Fellow Delegates and Members: In one sense the Executive Committee has not much to report. Only one new charter has been issued and a certain number of new diplomas. No new territory has been annexed; we have had no civil wars, which, by the way, has by no means always been the case in the history of The Theosophical Society. But the Committee does not primarily exist to issue charters and diplomas. In a sense it exists to represent and embody the purposes of the T. S., namely the objects of the T. S. and the principal clauses of the Constitution. They should be permanently embodied in the members of the Committee, with the result that the T. S. will be at every moment solidly and consistently true to those objects and principles. That is really our vital function which we must perform twenty-four hours of every day, a function of the utmost significance and importance.

I do not think there ever was a Convention at which it was so strikingly evident that this was the case, because there was never one that took place when the world was so bare to psychical forces, when the spiritual forces were revealed in so clear and patent a form. At present we have an opportunity, as members of the T. S. and students of Theosophy, such as has rarely been given to any body of people in this world, because the whole of mankind is facing spiritual problems and spiritual principles and the great majority, whether they wish it or not, will come to realize it.

What is the boundless opportunity of Theosophists who for many years have been studying earnestly these principles and have been handling the spiritual possibilities which the world is facing in the world war? The responsibility of this should to some extent be evident in a world in which many see so little. It is not

essential that our vision should be expressed in words or in writing. It is essential that we should actually *see;* our vision has an infinite potency on the whole world from moment to moment. If there be three members of the T. S. who really see the spiritual issues of the war in their splendour, that is enough; the result would mean something incalculable to mankind for the future. If more than three see, the effect is yet greater. Without question, the most potent force in the world at this moment in certain ways is the T. S. and therefore, we ourselves have a splendid opportunity and a tremendous responsibility. It may mean a difference for centuries and eons to come, that there have been and are members of the T. S. who genuinely see the issues at stake. Boundless may be the result, incalculable the opportunity, infinite is our responsibility.

Therefore, the Executive Committee which stands permanently for our declared Objects, for the great principles of the Constitution, has, I think, had a very vital responsibility and I should be very happy to think that it has met this responsibility effectively, that these principles have been firmly and consistently seen and held, and that the Society has had from moment to moment an open-eyed representation in the spiritual world. This view of the tasks and privileges of the Committee is the best report that can be made at this Convention.

Mr. Hargrove: I should like to move a vote of thanks to the Chairman of the Executive Committee for his work during the past year. And at the same time, while expressing our gratitude for his wise steering of the ship of state, I should like to express something else which I believe is in your hearts. Recently, I read of an officer at the front who, in the midst of battle stopped and threw out his arms in an ecstasy that he was permitted to be there and to live at last in that supreme sense. Raising his arms to heaven he cried his thanks aloud. Anyone who has been a member of the Society and part and parcel of this work for many years, and has survived the experience, must feel when he unites with other members in Convention, as if, in the midst of battle, he were granted an opportunity to give thanks that he is again allowed to live.

It is my privilege to speak to various kinds and classes of people, but never with the same feeling that I have in speaking to the T. S. If, after being in exile for years, a man were to return home and were to use once more the language of his childhood, he would have the same feeling that one experiences in addressing a gathering of the Society,—people who understand and speak the same language; who think the same thoughts. Take what Mr. Johnston said about the war. We are a unit at that point. Every real member of the Society knows that the French and English are fighting our battles for us, and in more than a national sense, because we know that this is an externalization of an age-long struggle between the Black Lodge and the White. We have the honour to be enlisted under the banner of the White Lodge, fighting for the future not only of humanity but of the spiritual world itself. Feeling, as we do, at one on such a point as that, there is no need to express things short of the truth; one ought to feel, and one does feel, at liberty to say what is in one's heart.

Everyone is glad to express to Mr. Johnston thanks for representing the will of the Society during the past year, with particular thanks to all the Powers that we recognize anywhere, for our membership in the Society and for the privilege of once more assembling here in Convention.

The Chairman: We are now to have the great pleasure of hearing the report of our Secretary, Mrs. Gregg.

Report of the Secretary T. S. for the Year Ending April 27th, 1918

New Members

This has been a year of growth, outer and inner. Of the inner growth we are sure to get some glimpses in the Branch Reports and in the Letters of Greeting. One evidence of outer growth is our new Branch in San Fernando de Apure,

Venezuela, and the 40 new members added to our roll: in the United States, 20; South America, 9; Norway, 6; England 4; and Canada, 1. Each new application for membership in the T. S. is joyfully welcomed by the Secretary; not because it increases our numbers (which in our real work are the insignificant factor) but the advent of each new member is like the birth of a child. Being one of the members of the Society who believes in reincarnation, the Secretary hopes, as each recruit comes forward, that one who has been associated with the Theosophical Movement in ages past has again found the old path, and may by devotion and determined effort win a firm footing there. Our losses during the year were 5 —three members resigned, and two of our old members have died: Mrs. A. A. Russ of Washington whom many of us remember with affectionate regard; and Mrs. L. F. Stouder of Fort Wayne whose service in the T. S. has been long and valuable.

Correspondence

Most of the work of this office is necessarily done by correspondence. At T. S. Headquarters the mail is never a task, to be disposed of somehow, and hurried into the files; every line that comes, every inquiry or request is gladly received. Occasionally time and strength may not admit of an immediate response; and then there are some letters that one wishes to live with, and to ponder over, before attempting to put into words the instinctive response of the heart, its deep longing that light and guidance may come to the inquirer, with the valour to persevere.

It is not fitting that the Secretary should urge unduly a still greater use of the facilities of the Office. Modesty would forbid, were it not that Headquarters is designed to be a clearing house; the Secretary is but spokesman for the Officers of the Society whose experience and knowledge is thus made available to all members. When Branch Reports come in, speaking as they sometimes do, of discouragements and disappointments in the year's work, one wishes that the conditions had been presented at the beginning of the year,—when there was still time to suggest means that had been used to meet similar difficulties, or to give a fraternal hint as to the direction in which to look for the cause of the trouble. Many of us know by experience that the very effort of will required to face our problem and to state it to another often gives sufficient impetus to lift one above the fog to the spot where one can see what the next step is.

Branch Activities

Reports from the Branch Secretaries were awaited with some anxiety this year,—lest the stir of outer events and demands should have made less clear and mandatory the overwhelming need for true vision, close thinking, steadiness, and loyalty in the service of the Masters who are guiding in this world upheaval. There was no need for such anxiety as the Reports are distinctly encouraging; they show that Theosophy is indeed proving to be both a *life* and a *method* of arriving at truth by which to live. In some places it has been found difficult to hold meetings regularly,—in England the air raids have caused the dispersal of certain meetings; in this country the extreme severity of the winter proved an obstacle. It is encouraging that such bars to outer meetings have, however, only lead members to closer union. There is also a noticeable increase in the number of Branches that are holding meetings for members only, in addition to their public meetings.

Some Branches print a syllabus of topics for the season, covering the main points of the philosophy; others centre their meetings around some book which members and visitors, alike, are asked to study preparatory to the meeting, bringing in all the side lights they can gain. Whichever method is followed, a study of the reports shows that the Branches which do the most effective work are those in which all members take their full share, standing ready at all times to do whatever needs to be done.

The Theosophical Quarterly

It is not likely that any other magazine published in the world to-day is so completely meeting the needs of such a varied class of readers as does THE THEOSOPHICAL QUARTERLY; this is possible because it meets them, not at the circumference but at the centre of those real problems of life, common to us all, with which it deals. To some extent it might be possible to record what the magazine has done for our own membership, but how would it be possible to estimate the influence that it has exerted, during the past year, and in previous years, on the prosecution of the war? The change that has come in the attitude of press and people is tremendous. It is not necessary to claim this as an accomplishment of the QUARTERLY; but when you find one magazine standing quite alone in its presentation of a great issue, when, as you watch it holding steadily to its course and giving able reasons for its position, you find that one public organ after another begins to proclaim the same truth,—you are bound to conclude that this extraordinary change *must* have a cause, and *may* be caused by the agencies at work in and behind that one magazine whose vibrant message still sounds.

Mention has often been made of the libraries, as an avenue for reaching people who are not in touch with our Branches; and in some centres subscriptions for sending the QUARTERLY to their libraries are a fruitful portion of the Branch work. A new field is opened in the libraries attached to the training camps for soldiers,—subscriptions for this purpose would be welcome.

The Quarterly Book Department

We are indebted to the Book Department for new editions of two important books,—with which to start the work of the coming year. Mr. Judge's second series of letters, gathered under the title *Letters that have Helped Me; Volume II* was an English publication and could not be reprinted there under present conditions. Our Book Department has just brought out an edition, by arrangement with the English editors. The book is not as widely known as Volume I but it will richly repay study.

The long promised new edition of Patanjali's *Yoga Sutras* is also just completed. Mr. Johnston has made a number of additions to his illuminating commentaries on the original text. It is pocket size, like his *Bhagavad Gita,* and as it is printed on India paper it makes a delightful book to carry in pocket or handbag for study during the odd moments.

When Miss Hillard decided to offer to students her *Abridgment of the Secret Doctrine* many felt that it would be impossible to condense such a vital piece of work without destroying it. Time has, however, demonstrated the value of the *Abridgment* and the first edition is exhausted. A new edition is being brought out by the Book Department, and is promised for June. Some Branches are using this book as a text book, for class use, supplementing it with references to the complete work when the interest in certain topics warrants exhaustive study of them.

There has been some demand, during the past year, for the publication of small pamphlets on Karma and Reincarnation; also requests for the publication in book form of "Letters to Friends" and the series of "Elementary Articles" from the QUARTERLY on a Rule of Life. Members who feel that there is need for these or for any other new publications are invited to write to the Book Department.

A Personal Acknowledgment

First, let me record my sense of profound gratitude to the Masters who have sustained me in the work that it has again been my privilege to do for the Society. Next, come heartfelt acknowledgments to my fellow officers, with whom the bond

of service in a common cause is so close that many words and frequent meetings are not needed to give me the constant sense of their support and cooperation.

Under the direction of the Assistant Secretary, the work of mailing the QUARTERLY, taking care of the subscription lists, etc., is now conducted from New York; as also the publication of books and the filling of book orders. In this work there is much detail and many members have been very generous in giving of their time to it. I am asked to make particular mention of the four who address the magazine envelopes for each issue,—Mrs. Gordon; Mrs. Helle, Mrs. Vaile, and Miss Graves; also of the following members who have certain divisions of the book work: Miss Youngs, Miss Chickering, Mrs. Miller, Miss Wood and Miss Lewis; other members being also on call for emergency work.

Looking back over the year past, reviewing from my little watch tower what the Society has done and has stood for in this world crisis, I find two opposite feelings surging up in my heart—pride in the Society and surprise that one so weak and so limited as I should be permitted to take a share, humble though it be, in such momentous undertakings for the regeneration of the world.

Respectfully submitted,

ADA GREGG, *Secretary, The Theosophical Society.*

MR. GRISCOM: I am going to ask once again for the privilege of expressing our gratitude to Mrs. Gregg. One of the Masters once wrote that ingratitude was not one of their faults, so we have warrant for trying to express as fully and warmly as we can our gratitude to the Secretary of the Society who has done so much for it. What then is gratitude? It is clearly a feeling, but there is also reason involved in it. We know of Mrs. Gregg's long service, of the kindly, gentle manner in which she conducts her correspondence; so we have something to be grateful for. But yet there is more in gratitude than the sense of benefits that have been conferred. There is the element of loyalty; there is the impulse of affection, so that in trying to represent you truly, at this time, I want to gather together from the heart of each one of you here present, those little flowers of affection; want if you like to put it so, to gather a spiritual bouquet; and in order to have a Upadhi for it I have asked Mr. Perkins to get me some flowers and I will now hand Mrs. Gregg this little bouquet, which it is my privilege to present to her on your behalf as an outer token of your love and gratitude.

The Chairman gave the Convention an opportunity to express its heartfelt thanks to Mrs. Gregg by a rising vote, which was most enthusiastically given. The Chairman then asked Mr. Hargrove to take the chair so that he might present the report of the Treasurer of the Society.

REPORT OF THE TREASURER T. S.

The finances of the Society have been a mystery from the beginning, and they remain such. The Report for the year, which I am going to read you in a moment, will show that our receipts from membership dues, from subscriptions to the magazine, and from the gifts of friends, amounted this year to less than our necessary expenditures,—leaving us a deficit in the general fund of $26.23. Such a deficit is quite the normal and appropriate way for the general fund to stand, if we are to judge by past history. Our finances, however, are in better condition than the statement of a deficit might indicate, because of the special funds which we keep for an emergency. The Special Publication Account has in it $312.00, and the Discretionary Expense Account $483.00, making our total reserve funds $795.00; deducting from that total our deficit in the general fund, we have in reserve a balance of $768.37.

Report of the Treasurer T. S.

From April 26, 1917—April 23, 1918

GENERAL FUND AS PER LEDGER

Receipts		*Disbursements*	
Dues from Members	$728.40	Secretary's Office	$124.18
Subscriptions to the THEOSOPHICAL QUARTERLY	559.91	Printing and mailing the THEOSOPHICAL QUARTERLY (four numbers)	1,334.00
General Contributions	185.00	Expense of Subscription Department of the QUARTERLY	32.00
Cancelled check	7.25	Miscellaneous	19.00
	$1,480.56	Collections	.43
Balance April 26, 1917	2.42		
	$1,482.98		
Deficit April 23, 1918	26.63		
	$1,509.61		$1,509.61

FINANCIAL STATEMENT

(Including Special Accounts)

General Fund

April 26, 1917	$2.42	Disbursements	$1,509.61
Receipts	1,480.56		
	1,482.98		
Deficit April 23, 1918	26.63		
	$1,509.61		$1,509.61

Special Publication Account

Balance April 26, 1917	$312.00	Balance April 23, 1918	$312.00

Discretionary Expense Account

Balance April 26, 1917	$483.00	Balance April 23, 1918	483.00
			$795.00
Deficit in General Fund April 23, 1918			26.63
		Final Balance April 23, 1918	$768.37

On deposit Corn Exchange Bank, April 23, 1918	$795.12	
Outstanding checks, not yet cashed	26.75	
		$768.37

H. B. MITCHELL, *Treasurer.*

In presenting this Report, the Treasurer wishes to anticipate the vote of thanks which in the past has been so courteously extended to the Treasurer's Office, and wishes, in anticipation, to direct the greater part of that thanks to Miss Youngs, the Assistant Treasurer, who throughout the year has done a very great part of the work,—the keeping of the books, taking the deposits to the bank, acknowledging remittances. She has left me the pleasure of receiving the letters which accompany the donations, and has taken the work upon herself. So for myself and for the Society, I wish to express thanks to Miss Youngs.

MR. JOHNSTON: I was once present when a young person was asked, "Can you drive a team of horses?" He answered, "Yes, if nothing happens." That is the position of the assistant to the Treasurer. It is a great privilege, and one that has been finely carried, but if anything happens, it is the Treasurer who is responsible. The money end is symbolic of a definite, accurate command and mastery of material forces. Without that no spiritual power can get itself fully incarnated. The Society is indebted to the Treasurer for the integrity, vitality, and effectiveness of the Treasurer's department, without that integrity and fidelity we should get nowhere in any real sense. It is as the embodiment of these invaluable and rare qualities that we thank Professor Mitchell and his assistant, realizing that the responsibility rests with the head of the department and that there many thanks are due.

Mr. Johnston's motion of cordial thanks to Professor Mitchell and his assistant, Miss Youngs, was duly seconded and enthusiastically voted. On resuming the Chair, Professor Mitchell called for the report of the Editor of the QUARTERLY, Mr. Griscom.

REPORT ON THE THEOSOPHICAL QUARTERLY

The first Convention of the T. S. I attended was in 1888, in Chicago. Madame Blavatsky was still alive, and sent a long and interesting letter: Mr. Judge was there and presided part of the time: Dr. Buck was there and presided the rest of the time. So far as I know, I am the only member who was there and who is still alive. Great changes have taken place in the world in the last thirty years; there are almost inconceivable differences in the Society. With that thought in mind, I was turning over the third volume of the *Path,* and read in the last part of the volume a few paragraphs which Mr. Judge wrote as a sort of valedictory, and a word of greeting to the future. I was struck with the fact that I could have gotten up here and read those three or four paragraphs, written thirty years ago, so pertinent are they to present day conditions. The great lesson of Theosophy is that what is true, is true for all time and places.

Those paragraphs, written with Mr. Judge's kindly spirit, his humour, and in his gentle way, are full of that fervor and devotion which was his essential characteristic. He said some practical things about support of the magazine, calling attention to the fact that the majority of readers of the *Path* were not members of the T. S.; and that is equally true of the QUARTERLY today. He said that over half the readers and half the support of the magazine were not from members. He referred to the fact that such a magazine would not be published at all as a secular enterprise, for hope of reward or any kind of gain. Such a magazine could not be expected to pay, ought not to pay. He himself would not attempt to get it out were it not for his profound belief in the Lords of the Lodge who stand back of it and give it power and value. Today the work of the QUARTERLY with its limited circulation would be of little value if it were not that back of the ideals which we endeavor to set forth are those Great Beings who can do what we cannot do—can use our feeble efforts, and carry them to a glorious and wonderful success. So much for the past. Mr. Judge dismissed it in his characteristic way. He said, the past is past, and Karma will take care of it. What about the future?

This is what I particularly like about his message of thirty years ago, "You want watchwords for the coming year, take *faith, courage, constancy.*" I cannot conceive of anything at the present time that could be better watchwords for us, with the War and all that it means for everyone of us, whether fighting over in France, or here in this country. That reminds me of a letter which an American soldier wrote to his friends: "My job is a very easy one. All I have to do is to fight the Boche; you people have to fight Pacifism, Socialism and slackers. I would rather fight the Boche." We must fight these enemies here at home,—generally speaking, the forces of materialism and of evil,—and what better watchwords

can we have than these three given by Mr. Judge thirty years ago: faith, courage, constancy?

MR. HARGROVE: A day or two ago Professor Mitchell said that it was possible he might be made Chairman of the Convention, and in that case he intended to ask me to move a vote of thanks to the Editor of the QUARTERLY. It is not wholly appropriate for me to do so, for many reasons, although I have many reasons for wishing to do so. Here is a wonderful opportunity for those who ought to be writing for the QUARTERLY, such as Mr. Perkins, Mr. Miller and many others. Suppose we hear from them.

MR. PERKINS: I could find it in my heart to thank the Editor for relieving some of us who are not contributors, from that form of service. It is also a privilege to have the opportunity to speak on behalf of all those here, testifying gratitude to the Editor of the QUARTERLY. How truly, number after number, it mirrors the life of the inner world, brings it right down to us in words on the printed page. It is a great help to us all in the life we are trying to live.

MR. MILLER: From the hint given, I judge that the QUARTERLY intends to establish a contributors' column; it will doubtless be welcome. I can testify to the great benefit which I personally receive from the magazine and I believe that that is the experience of all who read it. I must confess for my own part—I have been a member for only a year—that it, as well as the movement which it represents, is the most vital and soul-stirring with which I have ever come into contact. One must welcome with open arms, like the man in France, the opportunity of gaining the insight and inspiration of the QUARTERLY and the movement.

MR. HARGROVE: There is a feeling, I am sure, on the part of everyone here, that owing as much to the QUARTERLY as we do, it would be difficult to express our debt. The sentence that Mr. Griscom quoted from the letter of the man in France: It is *our* "business to look after the Pacifists, Socialists and Slackers", both within us and around us, seems to define admirably what the QUARTERLY tries to do and what Mr. Griscom tries to see that it does.

Going back to the *Bhagavad Gita,* let us remember the three qualities sprung from nature, Tamas, Rajas and Sattva. The slackers are the perverted expression of Tamas; Socialism the perverted expression of Rajas; and Pacifism the perverted expression of Sattva. And let us remember that these things exist in ourselves. The Socialists, the Bolsheviki, those who want to take the law into their own hands, have their exact counterpart in the rebellious element in our own natures. Then there are the Pacifists, the so-called peace-lovers, who think themselves spiritual and superior,—they are the perversion of spiritual life, the perversion of spirituality.

The mission of the QUARTERLY is to make these things understood, to clear them up, and to point out that the battle taking place in the world at the present time is being fought out on many planes in man's own nature; to point out that the front line is well taken of, with a man in command today whom everyone trusts; but that the lines that *are* in danger are what a French writer called the interior lines,—the lines where Pacifists, Socialists and slackers hold forth.

And we shall not be able to recognize these until we have recognized their existence in ourselves, for we are blind about outside things until, to some extent, we have vision regarding inside things. No one can recognize the slacker until he sees the slacker in himself; no one can see the snake-Pacifist, until he sees the snake-Pacifist, in himself. When he has learned to abominate and loathe that reptile in himself, he will begin to see the foul thing that the Pacifist is in the outer world.

The clue to self-conquest is in self-understanding, self-recognition. All these things, the QUARTERLY has been saying for us year after year. They cannot be said often enough. The whole world needs to hear them. Take the bewilderment

of so many good people in the Church. They are not Pacifists; but men like the Archbishop of York, who, in a sermon in Trinity Church on Good Friday, told people they must think kindly of Germans, think kindly of the rulers of Germany, and also must remember that German soldiers are ignorant and are merely doing what they are told! Think kindly of devils, think kindly of those who are torturing children! How insane a recommendation! (Apparently it does not matter what you think about the children so long as you think kindly about those who are torturing them.)

If you stop to think of that blundering statement, it will dawn upon you, if it has never dawned before, that there is no understanding of Christianity or of any exoteric religion, apart from the light of Theosophy, which unveils that which was veiled, illumines that which was dark. Those of our members who are trying to enter into the meaning of brotherhood by living it, ought surely, and as the result of reading the QUARTERLY, to see how mistaken the Archbishop was. He would have said he was preaching brotherly love. Thanks to Theosophy, you know that he was preaching a gross perversion of brotherhood. Thanks to Theosophy, when you meet people inclined to be brotherly in that way, you know exactly where you stand and what you think. And you realize that you owe much of your understanding of Theosophy to the THEOSOPHICAL QUARTERLY, though this means to the things behind the QUARTERLY, to the Masters to whom we owe the existence of the QUARTERLY and of everything else worth while in life. So, in thanking Mr. Griscom for his really ceaseless work for the QUARTERLY, we are also expressing our gratitude to the T. S. and for all which the T. S. represents in our lives.

MR. ACTON GRISCOM: It has been my privilege for eleven years to hear the report of the editor of the QUARTERLY. I have never risen to my feet before because I was the son of the editor, but that fact gives me the privilege of being in closer touch with the work and of knowing how much labor is involved in proof reading and actual writing, in getting out each number of the QUARTERLY. Therefore, this year, I want to say that it is not easy to edit such a magazine, because there is more work to be done than just writing articles or sending proof to the printer, or getting articles from other people. It requires many days for each number, and those who are in direct contact with the editor and his staff can best appreciate how much work is involved.

THE CHAIRMAN: The Chair has been called an optimist for his belief that he could get from those present their real opinions of the magazine. I think he has received them in the speeches that have been made, yet he is hopeful that he may receive them more in detail; he would like to hear from members what they read first; to what department they first look; what articles or series have helped them most; what they would most like to see emphasized during the coming year. Such statements would be very helpful to the editor. I am going to postpone this test of my optimism, however, until after luncheon, for which I suggest that we now adjourn. The Standing Committees are requested to meet during the recess, and to be prepared to report at the afternoon session. Luncheon has been ordered for 12.30 at the Hotel Albert, corner of University Place and 11th Street. All delegates and visiting members are cordially invited to assemble there, as the guests of the New York Branch. I feel that one of the very great opportunities of the Convention is this recess, when we can get to know each other face to face, can talk with those with whom we are corresponding all the year. So I have always believed that the period of adjournment was one of the most delightful and profitable opportunities of the Convention day.

A motion for adjournment until 2.30 was duly made, seconded, and carried.

AFTERNOON SESSION

The Convention was called to order at 2.30 P. M., and the Chairman announced that following the regular procedure he would ask first for the reports of the Standing Committees, beginning with the Committee on Nominations, Mr. Griscom, Chairman.

Report of the Committee on Nominations

Your Committee has this report to make. The officers that have to be elected are two members of the Executive Committee, to fill vacancies that occur automatically. We recommend that the present incumbents, Ernest T. Hargrove, Esq., and Charles Johnston, Esq., be re-elected members of the Executive Committee for a term of three years. For Secretary of the Society, we present the name of Mrs. Ada Gregg; for Assistant Secretary, Miss Isabel E. Perkins. For Treasurer, Professor H. B. Mitchell; for Assistant Treasurer, Miss Martha E. Youngs.

The Chairman: Are there other nominations for any or all of these offices? If not, I will call for a vote on the Committee's report as it needs no seconding. It was duly moved and seconded that the Secretary of the Convention be instructed to cast one ballot for the six officers nominated by the Committee. This ballot was cast and they were declared duly elected.

Report of the Committee on Resolutions

Mr. Hargrove: *Mr. Chairman and Fellow Members:*

The Committee on Resolutions submits to you certain stock resolutions which we pass annually with cheerfulness and unanimity.

I. Resolved, That Mr. Charles Johnston, as Chairman, is hereby requested to reply to the letters of greeting from our foreign Branches. [This is not a stock resolution, but one into which we put feeling and thought. We want to assure our members everywhere, that we appreciate their thought for us; and that we feel and rejoice in their participation in our meetings. We ask Mr. Johnston to convey our fraternal regards, good wishes, and thanks.]

II. Resolved (and this is our stock resolution), That this Convention of the T. S. hereby requests and authorizes visits of the officers of the Society to the Branches.

III. Resolved, That the thanks of the Convention and of the Society be extended to the New York Branch for the hospitality received.

Mr. Saxe: Every year this resolution of thanks is perfunctorily put through in this way, and we out-of-town delegates and members do not get a chance of expressing our pleasure, and gratitude for the kindness of the New York Branch, for our happiness on this occasion. I know all the others will join me in saying that we want to express it, and want to express it more than is done in this motion.

Mr. Hargrove: The fourth is a resolution which the Committee submits and which we feel quite confident will meet with approval:

IV. *Whereas,* The T. S. in Convention assembled, on the 24th of April, 1915, adopted the following resolution, to wit:

"Whereas, The first and only binding object of The Theosophical Society is to form the nucleus of a Universal Brotherhood of Humanity; and

"Whereas, In the name of Brotherhood, war as such is being denounced from many pulpits and lecture platforms, and in newspapers and magazines, with appeals for peace at any price; and

"*Whereas,* Non-belligerents have been asked to remain neutral; therefore be it

"RESOLVED, That The Theosophical Society assembled hereby declares:

"(a) That war is not of necessity a violation of Brotherhood, but may on the contrary become obligatory in obedience to the ideal of Brotherhood; and

"(b) That individual neutrality is wrong if it be believed that a principle of righteousness is at stake"; and

Whereas, In April, 1917, the following resolution was adopted, to wit:

"*Whereas,* The United States of America, by act of the President and of Congress, has finally declared that neutrality is no longer possible in a conflict that involves the deepest principles of righteousness, and has, in obedience to the ideals of Brotherhood, declared war against those who are carrying on 'warfare against mankind' through 'an irresponsible Government which has thrown aside all considerations of humanity and of right, and is running amuck.' *And Whereas,* By sacrifice alone can evil be overcome and righteousness be established; *Therefore,* Be it resolved that we, the individual members of The Theosophical Society here present, do hereby express our heartfelt thankfulness that the country in which the Society was founded has thus shown its recognition of the ideal of Brotherhood; and *Be It Further Resolved,* That we do hereby pledge our utmost loyalty and endeavour to the cause upon which the country has entered, until through the energy of sacrifice the war be brought to a victorious conclusion in accordance with the terms of the President's message."

And Whereas, Much misunderstanding is still prevalent in regard to the war and its purposes and the principles which should govern individuals and nations in their attitude toward the war,

Therefore be it Resolved, That the members present at this Convention should now be asked to express their convictions freely on these subjects, for their mutual benefit and ultimately for the clarification of the conscience of the world.

It may perhaps seem to you that we, as a Committee, ought to have undertaken to express for you your opinions in regard to the misunderstandings prevalent about the war. But it would be impossible to speak for all of you. It is infinitely better to lay the question open so that everyone may speak for the Theosophy that is in him. The utmost that any one person can do is to pass on to others that particular ray of the one eternal truth which is able to work its passage into his mind. By the collection of these rays of truth, it is possible to obtain a synthetic view, and get more light than can be given by any individual, or by any committee.

I should like to call attention to some of the misunderstandings. There is the misunderstanding that comes under the general head of the object of the war. We have been told that we are fighting for nothing but democracy. It would be well to find out the meaning of the term. Then there is the misunderstanding for which some of the Churches are responsible,—the theory that the truly religious attitude is one of aloofness; a notable example of which is to be found in the Pope. Again we have the very frequent misunderstanding that even if compelled to fight we must do so without hatred,—an attitude of calm superiority toward what is taking place beneath us. I hope an effort will be made to cover these and many other points. Each individual should speak from his own life and experience.

THE CHAIRMAN: We will then resolve ourselves into a committee of the

whole and I will first call upon Mr. Leonard of Los Angeles, to speak for his own view and experience.

MR. LEONARD: In 1915, when we read in the QUARTERLY of the resolution on the war which the Convention approved but decided not to adopt, some few of us subscribed wholly to that resolution, feeling that it should have been passed. We put our sentiments into writing and sent them to headquarters.

I want to emphasize the fact that I am a militant. I believe in the justness of this cause; that it is of a spiritual character which many of us are not able to see or comprehend. We are fighting, I feel sure, for spiritual truth.

So far as the Pacifists or neutrals are concerned, I have no sympathy with them. There are other so-called Theosophical Societies whose members are not attempting to espouse the cause of the White Lodge; the same is true of many religious societies. But there are some few of us militants, on the Pacific Coast, who are trying to live in harmony with the spiritual message that was brought to us, in this city, by H. P. B., forty years ago. Everyone is entitled to his own idea; mine is in favor of that original 1915 resolution. I am a fighter.

The Chairman expressed the hope that none present would repress their desire to give expression to the deep feelings in their hearts on this subject of the war. Knowing what the inner response was, he would like to hear a corresponding outer expression.

MR. ACTON GRISCOM: I think I have the privilege of being the youngest person here, and on that ground I should like to be one of the first to speak. I wish I knew how to say with vigor and force, some of the things which are in all of our hearts. I do fully believe that this is the Master's own war; that He has taken sides; that, mankind being what it is, we are either on His side or on the other side; that it is a continuation of that old war in Heaven; that St. Michael and all his angels are therefore fighting against the Black Lodge. It is our privilege to fight on their side, if it is in our power so to understand and discipline ourselves. It is not merely an exoteric war, in the sense that any soldier who enlists with the Allies is on the Master's side, but an esoteric war, involving spiritual principles. This being the case, it is an object and obligation for everyone who considers himself on the Master's side to maintain a standard of courage such that all he does may be a fitting expression of what the Master stands for.

Many people in the Church say openly that war is a horrible thing; this has set me thinking. I have been trying to make up my mind whether this carnage is really more horrible than the lives of vice and sin which too many men have been living,—lives familiar to us, but in the eyes of the Master, perhaps a more terrible thing than war. It may be that our standard of judgment is biased by what we think would bring to us the most suffering. If we think of ourselves going into the fight and as wounded we have immediate appreciation of the horrors of war; if we sin or if a friend sins, we do not so clearly see that horror. I am of the opinion that the so-called horror of war is nothing to the horror of sin and evil. If people could realize that, it might help them to the necessary patience, courage, and endurance; it might help them to stand the outer wounds, suffering, and horror. It would be easier to maintain courage under them than if one were to experience as vividly the horrors that really exist in evil and sin. If the horrors of war could be set in right proportion, it would very greatly help our understanding and our thinking about this war.

THE CHAIRMAN: I know the thoughts upon the war of many who are present, and I know how strictly the members of the New York Branch have been trained in the method of suggestion, in presenting a thought to those who may be in opposition, so that it will percolate into their understanding, and finally come to them as a feeling of their own. This was illustrated in what has just been said by Mr. Acton Griscom. I would remind the Convention that here we have no

strangers, so we can use our own, our natural language, can speak the truth that is in us, without need to consider whether the audience is fit or ready to receive it. As a Committee of the Whole, we can be frank, and it is with that invitation to frankness that I renew the invitation for full expression. If any association of people is qualified to see war as it is, to discriminate between outer and inner horror, it is this audience.

Dr. Clark: I think many will hesitate to say what they feel, because in face of the world situation today, they know they cannot express themselves adequately. But that hesitation should not be true of us, because, as the Chairman of this Committee has stated, there is a ray of truth in everyone—which we receive by virtue of our membership in the T. S. Through that membership, we have access to an inexhaustible supply of truth that is not so accessible to others. As we read magazines and books, guided by our Theosophic method, we find portions of the truth in them. We make the most of the truth found there; we try to use it for the people around us; yet sooner or later we are brought up against the limitations of those who wrote the books. There is an example of this in an admirable address made by M. Lauzanne, in a meeting on April 26th, where Chief Justice Hughes presided. It was an address that anyone might be proud to make; he spoke of the determination of France to continue to the end in this war of justice and right. But he stopped there; he could not know the source of these things; he did not know that war, in the defence of justice and truth, is war on behalf of the Masters, from whom those virtues proceed.

It seems that, as recent members of the Society, we owe an expression of gratitude to those who made the T. S. possible for us, who have brought within our reach the inexhaustible sources of truth about life. If it were not for the members whom we heard speak this morning, telling of their connection with the Society when it was founded,—if it were not for their devotion, their sense of values, their willingness to sacrifice everything, where should we be today? We might be among the Pacifists. We owe everything to the T. S. What is it that the Society has enabled us to see? It enables us to see the truth about the War. The War brings to our attention,—externalizes so that we must see it,—the reality of the issue between good and evil, the forces of spirituality and those of materialism. Subordinate issues, Pacifism, Socialism, and so on, are derived from the materialistic philosophy that sees nothing more of life than the surface. Thanks to the teaching that was imparted by the Masters, and passed on, through the Society, to us today, we know something of the spiritual realities that make up life. So, by seconding, in every way possible, the Cause of the Allies, we are, in a very small measure, expressing part of the great debt of gratitude we owe to the White Lodge for what it did in establishing its representatives on our low plane of life.

Mr. J. F. B. Mitchell: I have something very much on my heart. We do know that this war is only the externalization of the war that has been going on for ages in the hearts of men between the White and Black Lodge. Every man gives his heart to one side or the other; is obeying one side or the other; if he is not fighting evil, he has become an ally of the Black Lodge; he is taking the force that comes from the spiritual world and using it against the White Lodge. Every man is fighting. There is a nation that has sold itself, body and soul, to the Black Lodge; it is a unit in their fight against the White Lodge, against the coming of His Kingdom on earth through His rule over the hearts of men. In such a war, there can be no compromise. We shall soon be asked to compromise. It may come in the form of some plea for Brotherhood,—that we should be magnanimous; or it may come as a request to differentiate between the German people and its rulers. We are going to be asked to stop short of the complete triumph of the Master's cause, before the German nation is turned from its course and has repented on its knees. If we yield to this plea, and from any motive of physical gain, to save

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physical life, money, or wealth, we leave evil uncrushed, in so far as we do that, we retard the coming of His Kingdom. The failure to do our utmost to crush evil is to sell the Master's cause for thirty pieces of silver.

MR. BOX: When Mr. Hargrove referred to me, it seemed as though I should have made some response. He thought he owed a debt of gratitude to us for coming here; it is the opposite of that. If you knew the feelings with which we boarded the train, the feeling of intense responsibility that rested upon us with regard to the Pacific Coast, you would know how profoundly grateful we are to be here, and for the chance to re-form links that were broken long ago. I tell you this from my own heart. It does not seem to me that you realize with whom you live. It does not seem that you who live here can realize what a centre this is. We were told that tremendous force was emanating from this centre; that does not half express it. I would tender our deep gratitude for being permitted to spend a few days here with you.

The subject that we are considering is so stupendous that one does not know where to begin. What strikes me particularly is our deep responsibility. In this connection, you will find in the Theosophic writings of Mr. Judge and Madame Blavatsky references to the fact that there comes a time in the lives of individual men and women when we must make a choice; about middle life we decide whether we are going to Heaven or Hell or neither. This is true also of a Race; it has to make that choice, to decide to go to Heaven, or to destruction in Hell, or to go to sleep, remaining inert like an Eastern mummy until Nature comes and crumbles the wrappings off, so that it comes to life and sees its responsibility. The great Aryan race, of which we are part, has reached the point where it has to make that choice,—it has to go up, down, or asleep. That is the deep responsibility which I should like everyone to see and feel clearly—if we do not feel it we cannot do anything about it. (I want to express if I can find any way to do it, what I have felt in trying to reach the New York centre. Here you understand things. Thousands of miles away it is harder to understand.)

We have three alternatives: we can take up the sword of Christ, can fight for the soul of man; we can join the Black forces; or we can fight for them by refusing to fight against them in our own hearts and outside, wherever the issue comes. The Black forces are marshalling to take possession of the gateways, trying to take the keys of Heaven; and they will do it unless we fight. It is either go with them to Hell or keep the gates of Heaven out of their hands.

Some of us are familiar with the idea that certain people are spreading around (to me, it is clearly a mistaken idea) that Christ is about to appear among us. We have been led to expect a forlorn creature on the streets of Chicago or London, as the potential head of the Church. In contrast, I should like to call to mind one of the pictures of the coming Avatar left by Mr. Judge. Reviewing the three great predecessors of Christ, he said the next Avatar would combine all the qualities of the other three with the fighting qualities of Krishna: that would be the very incarnation of St. Michael. The fighting priests of France are a symbol of the coming Avatar. Rather than look for the meek and mild Jesus of whom some speak, we should do well to seek the coming Avatar in the front trenches of France, where we should, perchance, find Him covered with mud, blood, and human corruption.

MR. PERKINS: The news that we read in the papers today, from the war, was not heartening, at first glance. We had come to expect headlines that made us feel comfortable, safe, and happy. As the war has gone forward, however, we have come to realize that it is not that kind of war at all. We must look back two hundred years to see the plan of the Black Lodge taking shape in Prussia. Decade after decade, see that plan maturing, until the time came when the devils were ready to strike. We are given to believe that this old plan of the Dark Powers was well known in the White Lodge, and on July 31st, 1914, when the die was

cast, I believe there was no surprise, that our Master simply drew His sword, and that there was a certain sense of relief that the periodical struggle between White and Black at last was on. When the morning paper shows a driving in of the Allied lines, we like to think there is a plan behind it all, on the part of the White Lodge. When we read that the Dark Powers have been getting ready on the material planes for many generations, let us remember that the White Lodge has its plan, although not so clearly evident to us, on the plane of battle.

I have been asking myself why it is,—why the members of the Society have such a supreme responsibility. Foch is now in supreme command; this is a great gain. Above him, we know, however clearly he may or may not recognize it, stands our Master with His drawn sword guiding the long campaign. There is such a thing as recognition, and I believe that this Society can recognize the plan of the White Lodge; recognize that there is a clear and definite plan, and that nothing but victory could lie at the end of that plan. It will help if we begin recognizing in this Convention, in our own hearts, that we, as members of the Society, can even reinforce that plan, with our hearts, our wills, and our lives, by recognizing its campaign on the battle field of our individual hearts. I believe that part of the reinforcement of the Allies in France is in this Convention room at the present time, immediately available and under our control; that we may here and now and in the days to come, give ourselves and everything there is in us, steadily and joyously to the personal battle reflected in our hearts from the battle front in France; seeing at the end of that conflict, victory, and knowing that the Master is leading our combat as well as the one in France. And the more clearly we recognize that the White Lodge has its plan of campaign, very much older and very much wiser than that of the Black Lodge, so far as we make it possible for these forces to be used, so far as we give over to the White Lodge our co-operation, our assent, just so far we may win, not only the contest in our own hearts, but at the same time may rightly feel that we are sharing in that great campaign which began on Calvary, and ends, though not yet, when the victory of Calvary shall be interpreted truly, in the glorious victory of the White Lodge. Even in this Convention we have it in our power to share in that great campaign and great victory.

Mr. Harris: I want to speak for Canada. The way in which the Canadians rose (except in one spot), to respond to the call of duty, was quite a revelation. It was not their desire to gain territory,—we have enough of that. It was hardly desire for extension of trade. It was not altogether a love for the King or for the motherland. It was not an expression of fear. The one great reason seemed to be that people were aroused by the horrors committed by the Germans. Also they seemed to feel and rise to the high demand for the defence of the weak and persecuted. I do not think that many looked at the deeper questions. They hardly needed to, for they had been taught to respect what the Germans violated. They felt the call of duty to go and fight; and it seems to be a case of a nation acting on its intuition. Surely Canada will gain greatly by it. In the early days, the difficulty was not to get men to go, but to keep them back,—all wanted to go. I happen to be connected with a small manufacturing establishment; there was no hesitation there; all who were fit to go went; out of our twenty-four employees who met the military requirements, twenty-four enlisted; we only wish that we had more to send.

The Chairman: I think we have gained something very real from this. Any community or individual that gives all it has, will understand. A factory with twenty-four men, and twenty-four went,—there is no need to comment further on their understanding of the war.

Mr. Woodbridge: I have been away from New York for some time, so I have been obliged to do some of my own thinking; and one of the things I have been thinking is that it is worth our while to look for the sources of the support of Germany. We can trace this support back (I am speaking now wholly on

my own responsibility) to three classes: the Vatican and its partisans; the hyphenated German Jews; and the Socialists of all kinds, from Progressives to I. W. W.'s. If we study these, as Mr. Hargrove suggested, in the terms of our own lives, we may find that these three typify some of the coarser and more brutal sins, qualities, etc.

I yield to no one in my love of the Catholic saints and mystics and their books and teachings, and I use their potent aid daily. But I feel that the Vatican party in the Roman Church is separated from Catholic mysticism. The political organization, so to speak, of the Roman Catholic Church has sold itself, body and soul, to the Germans for a mess of potage. As a small boy, I heard a man, high in the Catholic hierarchy, say that as a student in Rome, in the days of Piux IX, when temporal power prevailed, he had prayed that this power might be taken from his Church, when he saw the things that were legalized in a city said to be the seat of God on earth. He prayed the world might be cleansed from what had been allowed in Rome. The hope of regaining temporal power in Rome would explain the otherwise inexplicable abandonment of Cardinal Mercier and the Belgian and French nuns and priests, outraged and murdered, persecuted and martyred, in the name of Kultur by the Germans.

As for the Jews, the second of Germany's sources of support, they have, in England, a Chief Justice and members of the Cabinet; in France high honours have been given them, as also in Italy, a Jew having been Senator and Mayor of Rome; while in America all roads are open to them, with Jews on the Supreme Court Bench and in the Cabinet. Yet the German and Russian Jews have turned on the Allies to aid their enemies, for purely materialistic reasons. It is interesting to a believer in Karma, to see how quickly retribution has fallen. Russia, betrayed by her Jewish Bolsheviki, has been given to Germany, and where the Germans have organized towns and provinces, pogroms are already revived.

As for the Socialists,—I believe all forms of Socialism can be traced to a materialistic, non-spiritual base, however much the noble word of "brotherhood" may be used, and degraded. I feel that democracy might be defined as an attempt, by mere forms of law, to give to men what they are unwilling to work for; and for that reason, democracy is selfish, unbrotherly and contrary to all laws of evolution on all planes.

I have been enjoying the great privilege lately, of reading aloud Mark Twain's *Personal Recollections of Joan of Arc,* and in that atmosphere, I have come to appreciate better what she has done, is doing, and can do for France and the world. If only, both as individuals and as a nation, we would study her life, adopt her standards, and follow her example, I feel certain we could drive out the evil in ourselves, defeat the Germans and make possible a glorious victory for the Cause of Christ.

MR. MILLER: What Mr. Woodbridge has just said (and I think we all feel that we should like to take some part in it) suggested to me the great blessing that the T. S. presents, for it gives us the feeling that we can have a part in the conflict by staying at home and fighting, within ourselves, the Black Lodge which has control of our common enemy, the Germans. I think that now, when everyone itches to get into the physical fight, we should hold hard to the feeling that there is a battle we can wage daily and hourly. And we should realize, too, the help that lies back of that saying, "Every time we lift a finger, angels hasten to hold it up." The inspiration that the New York Branch meetings and the Convention afford is in the thought that we can have an influence on this war through "faith, courage, and constancy."

MR. BARRETT: There is just one thought in my mind,—the distinction between superstition and true spirituality. Recently, I heard a minister speak of the wonderful spiritual awakening that has come to the world through this war. He felt that we were inclined to be too credulous; saying that the Catholic priests in France

were taking advantage of the war to lead the people back into superstition. But I am convinced that this is not the case, that it is a true awakening, and that men have gone forth to make the supreme sacrifice, as Christ did. The women, too, are doing their part, cultivating the land, working in factories, and so on. We cannot honour them too much, they are fighting our battles as well as their own. Through it all stands forth the spirit of the Christ. Even if some regard as superstition the stories of the Comrade in White, yet I think the spirit of Christ is in it all.

MR. JOHNSTON: I had not intended to say very much on this subject because I am going to speak tomorrow, but I should not be willing not to go on record here. The light which is shed on the present war by the whole Theosophical illumination, has a particular significance in the *Secret Doctrine,* where we are told of a vital fundamental crisis, a war between two great Races which dominated the world long ages ago. There was not on the part of the White Lodge either slacking or Pacifism. It was war in the literal sense of killing and being killed. Only because that race of evil was practically killed out was it possible for humanity to come forward into the spiritual awakening that we now see and in which we have a part. Darwin's law covers the struggle and survival of the fittest, but we must know that it is the spiritual race which is the fittest to survive. If we study the annals of that ancient war, we shall get over our sentimentality.

No deep student of Theosophy thinks this will be the last war. In the final war that is some time to come, we shall have the extermination of the races of evil to the last man, woman, and child; and that is the only chance for the races of spirituality. There are divine provisions for the evil races; they will have a chance, after being killed, not to be devils. There are provisions enough afterwards for repentance, to avail themselves of the scorching purification which awaits them by passing through the gates of death. Therefore we must be rid of our sentimentality. Death is their only hope of deliverance; and the only hope for the races of spirituality is the destruction and annihilation of the races which have given themselves willingly to the powers of evil.

MRS. GITT: I feel that war is a necessity. This war is the most natural thing in the world, if we look at it from the common sense point of view. We are not ready for peace. These conditions have been piling up for centuries. Past wars did not purify; we shall have wars until we are purified. But if any portion of humanity had lived up to their religion, we should not have had this war. We might have difficulties between nations but such a war as this is the inevitable outcome of the condition of things. It is the expression of the individuals composing the nations. The individual heart has to be purified before the nation can be purified. A card issued by the Chapel expresses the idea best: that we are really fighting for the things for which Christ died.

If all people had the advantages that Theosophists have in the QUARTERLY for getting at the real basis of the war, they would have better understanding. In many Churches there is such a crude understanding. I heard a Sunday School Superintendent say, "If there is a God, why does He not stop this war?" I said to myself—If God's ways were comprehensible to us, they would not amount to very much. When we are fighting in a right spirit and with a right understanding, we are warring for the very things for which Christ stood.

MR. GRISCOM: I should be very sorry to think that by talking too much I had blurred any of the impressions we ought to take away from this meeting and from the speeches we have heard this afternoon. I felt after listening to what Mr. Box had to say to us, that I should prefer to go home then. Yet there are two or three things one would like to say on a subject of this size: one is almost a personal matter, though of general significance. I am a Quaker, a birthright member of the Society of Friends. For two hundred and fifty years, they have stood for

a form of Pacifism; one of their cardinal principles is that they do not believe in war; and they have been consistent in that view, even to the point of suffering persecution. Yet in this war, practically the whole Society of Friends has come out in favour of the war, stating that they feel there are spiritual principles involved here, and thus they are not violating the principle laid down by their founder when they give adherence to this war. This has significance: people are unusually, astonishingly, alive to the spiritual principles behind this conflict. It could not be otherwise if it is all the things we believe it to be.

There is another aspect which I wish I could make clear. Why have we all come here this afternoon? Why have some of these delegates taken the trouble and fatigue of coming three thousand miles? Let us ask ourselves individually. There must have been some very definite reason and purpose. Mr. Miller called attention to the fact that those of us who cannot go to France and fight can take our part, just as much and just as really, by fighting here against our lower natures. It is not easy to understand that, but it is so. Then take Mr. Hargrove's idea of the way in which the Lodge can work through an organization like this if we are true to the spirit of the Lodge. We have only a few hundred members, our magazine has a small circulation. Yet we claim we have had, as a Society, a large influence on the thought and history of the world: and we have. The Theosophical Society, which we have all worked for and loved, has been the physical instrument through which members of the Lodge can pour their force and accomplish their purposes on this plane. This is a thought that will help us in our own periods of discouragement. The members of the Lodge have at their command an absolutely unlimited reservoir of force. They could wipe all evil out of the world in an instant if they wanted to. What limits them is our capacity to act as channels for that force. Whether it is force for our salvation, or force for the destruction and conquest of Germany,—we limit them. The reason why we come here, is because, deep down, we have the feeling that by coming to a meeting of this kind, we are opening our hearts to that influence and power which can accomplish such great and wonderful things, not only in us, but in the world. There is no limit to what can be accomplished by any one of us, if we simply open ourselves to that power.

Take examples in history. Mr. Woodbridge referred to Jeanne d'Arc, who is an excellent example of that kind. She was a very young and ignorant peasant girl, but because she had a pure heart and a burning love of France, and had nothing in her nature that was antagonistic to the Lodge, they were able to work through her and to do things men call miraculous. Each one of us could become an instrument just as potent, if we were willing to eliminate from our natures the impediments, the little sins and small weaknesses which act as obstacles and barriers to the Lodge's using us as instruments.

MISS HOHNSTEDT: I hardly know whether to speak first of the Cincinnati Branch, or of the war. Our Branch work has been the same as in other years. We have held weekly meetings and have carried out our syllabus. There has been much sickness, and often there have been only about a half dozen members able to attend our meetings. I think that if we only hold fast, we are doing a great deal.

As for the war, our part of the country is, just at present, very enthusiastic for the American side, but it seems to me that if there were the least chance of the enemy's winning, there would be a great big hurrah on the other side. Our Branch realizes how necessary it is to make a stand for the Race, and also to condemn wrong wherever it is. We try, each one of us, to remember the necessity of considering what he is doing to eliminate evil in himself, before he begins on the evil in anyone else.

MRS. BOX: For a very long while I have prayed: "Pray for no peace until God give you a true peace."

MISS GOSS: There is a statement of Madame Blavatsky's that has been our centre of thought in the St. Paul Branch, your infant Branch. It is to the effect that to any great cause one can contribute one's thought, one's service and one's money. We in the St. Paul Branch have not much to give in money, or in the service of our hands; yet, in our struggling way, we have tried to give in all these three ways. We have felt that it is a marvellous privilege to have been born into the world at this time. We have felt, also, the obligation that comes with this privilege, and, to the extent of our strength have tried, with sincerity and with unanimity of purpose, to help win the war over here. We have tried to keep before us what Dr. Alonzo Taylor said: that every act of our lives should be viewed in its relationship to the war. We are constantly asking ourselves how each act would affect the war and its outcome.

MISS TASJIAN: All day today, I have felt the great privilege it has been for me to be here. There is not much I can say for the St. Paul Branch, as I have been away from there for the last six months; but for myself, I should like to express gratitude to Miss Goss, who first lead me to the Society, and so to the privilege of being here today.

MRS. REGAN: In regard to the war, I can only say that it would be impossible for me to express what I feel in my heart. Even if I could it would be quite unnecessary for it has all been expressed here. Like Mr. Woodbridge, I do not do my own thinking. I am glad to have it done for me in the future as it has been done in the past. Sometimes I do feel helpless, when I realize my responsibility as a member of the T. S. Then I take that article in the QUARTERLY, "War Seen from Within." From that I know just what I can do; I know that the battles fought in France are not the only battles of the war.

Hope Branch is much as in the past. We have our study class on Tuesday evenings. During the last two months we have taken up the study of the "Elementary Articles" in the QUARTERLY relative to the art of living.

MRS. GORDON: You know the sentiment of the Middletown Branch and their attitude toward Germany. It is very pronounced, particularly with our blind member. We had some difficulty with a German member for a time, but that is past and everything is lovely. If you will permit me, I will read the brief report I have to make for the Branch:

"The Middletown, Ohio, Branch offers its greetings to this Convention.

"Since the last Convention occasion, one of the members of the Middletown Branch has resigned. We are now seven. The study of the *Abridgment of the Secret Doctrine* has engaged the attention of the Branch during this and part of last year. I am told many interesting meetings have resulted. The Secretary feels that each member is doing the best he can for the advancement of Theosophy. One member is doing well in her Church work and her work in other organizations in which she is interested, where control, patience and gentleness are often sadly needed. When met and questioned by people, our blind member seems always to have the right word to drop into the right place. The members of the Branch are trying, I think, to live the doctrine, and I believe the influence arising is felt by those who come into contact with the earnest and devout ones of the Middletown Branch.

MR. HARGROVE: I know you must be regretting that it is not possible on this occasion to hear from everyone; many from whom we should like to hear have not been called upon to speak.

When we take stock of the enemies which confront us, I suggest that we as students of Theosophy, must call to mind much that Madame Blavatsky said in regard to the Church of Rome. Now of recent years, and particularly through the QUARTERLY, many of us have learned to appreciate what is best in that Church. It would be deplorable if any member of the Society were unable or unwilling to

recognize spiritual experience wheresoever found. We surely must have discovered that truth is not confined to any one religion; that truth is to be found wherever the heart seeks it, and that whether it be in such books as the *Bhagavad Gita,* or in the *Dhammapada,* or in the writings of the Saints of the Church of Rome, or other Christian Churches, our minds should be receptive to any revelation from the spiritual world. That is a very important feature of our movement: our absolute open-mindedness toward truth, no matter what its origin. Only if we are open-minded to truth and beauty, shall we be keenly aware of their opposites wherever found.

In the Church of Rome there exist two opposite poles. One has already been spoken of: the revelations of the spiritual world that are to be found in the writings of the saints (revelations of immense significance and helpfulness to every student of Theosophy). But there exists also the opposite pole,—an organization seeking power, seeking to dominate the conscience of the world, seeking its own will, and because seeking its own will, opposing the will of Christ, the will of the spiritual world, the will of the Logos. In every case where a nation has failed in this war,—Russia, Ireland,—it is because it has been seeking its own ends first, and righteousness either not at all, or as a very poor second. Russia was induced to forget honour, its Allies, the Cause of Christ, and to concentrate its attention on its own supposed wrongs. Ireland has concentrated its attention on its own supposed wrongs and injuries, and has betrayed its trust and denied its Leader,—denied Christ and rejected him,—announcing to the world that it is thinking of its own self rather than of anyone else, the very words Sinn Fein, meaning "ourselves."

Rome did the same thing,—pretended to be neutral, to be above the *mêlée,* just as Pilate pretended to look with impartial eye on Christ and his accusers. This was done in the name of fatherhood, strangely enough. It was not only Rome, not only the Pope. I have here a letter from the Archbishops of the American Church to the President of the U. S., signed by Archbishops Gibbons, O'Connell, Ireland and a number of others, stating that, in their own words, "We have prayed that we might be spared the dire necessity of entering the conflict." These Archbishops prided themselves on the fact that during the years of our national hesitancy, deplored by every true American, they were on their knees praying such a prayer; prided themselves on the fact that they did not want to proclaim themselves openly as to the rights of the war; did not want to declare themselves for their Master. (Neither did they want officially, formally to declare themselves for Satan.) Here is a news-cutting: "Cardinal Gibbons defends the war policy of the Pope; declares the Pope has been truly neutral." He defends him by saying that, because he is neutral, there is no fault to be found with him. We know what the attitude of the Roman Clergy has been in Canada, and what it has been in Ireland, and also what it has been in too many cases in this country. It is only fair to refer to some prominent Catholic laymen in this country who have boldly declared themselves, regardless of the attitude of the Pope. Mr. William D. Guthrie declared the other day, at a meeting of the Cathedral Parish, "All these ruins of our cherished temples and sacred monuments, many of them still smoking, their very stones, cry out to us from Catholic France, Belgium and Poland to avenge them. All these martyrized priests and nuns call to us to punish their murderers. And with God's help and the indomitable spirit and fortitude of our country, we will avenge and punish, if it shall take seven upon seven crusades to do so."

As members of the T. S., we may thank heaven and all the powers therein, that there are still people calling themselves Roman Catholics, who so absolutely disregard the Pope as to use the language of Mr. Guthrie. But that in no way alters the facts so far as the Vatican is concerned. To express it very mildly, the Vatican is not friendly to the Allied Cause, and where its influence is paramount, we, as members of the Society, should be on guard against it.

At the present time, it is our privilege to use Theosophy to bring understanding to the darkness of the world; so it is our privilege to watch for its hidden as well as its avowed enemies. It would be worse than folly to attack the Catholic Church; and there would be no reason for it. We should be grateful to that Church; it has kept alive more good things in the world than most of us begin to understand. But let us always remember that the Catholic Church is one thing and the influence of the Vatican is another thing. Wherever you find an Irish priest you may suspect that his god is hatred of England and that he has given himself, soul and body, to his god. In the case of a certain type of Italian priest, you may suspect that he will be worshipping himself, because with one eye he is always seeing himself in a cardinal's hat. Power and love of power explain much that is operative in the world today. The spirit of the Vatican is the exact opposite of catholicism, the exact opposite of the spirit of the saints, and of the spirit of the priests in France referred to by an earlier speaker. And because it is the opposite of that spirit, it is clear to many of us that it is our duty to warn others of the danger that confronts the Allied Cause from that direction. But this is only one feature of the situation which has its peculiar dangers. In other Churches, too, there are elements of danger. There are good and virtuous people whose peculiarity it is to bewail warfare, and who cry aloud about "the tragedy of seeing all these young lives wasted." From the ordinary point of view it is tragic; but that is looking at the loss on the surface. Let us suppose that someone who is ill is commiserated because he wears a mustard plaster. You know it is going to cure him of his illness. Clearly, therefore, it is the serious trouble that calls for commiseration, not the mustard plaster. Let us see the war in the light of that analogy. Are those "young lives" being wasted? It was suggested not long ago that instead of being wasted these men are building up the real Army of Reserve. It is these men who will, in the end, turn the scale of the White Lodge against the Black.

The light of the White Lodge comes down from above. Its power on this plane is limited by the receptivity of this plane; by the ability of human beings to respond to it. Those who give themselves to the cause of the White Lodge, who die with what has been called the valour, the heroism, of the cross, who, in Theosophical terminology, die to the lower quarternary, constitute in themselves a link between the spiritual world and the material plane. They die with an intensity of self-surrender, an intensity of purpose, which are in harmony with the will of the White Lodge, thus forming a bridge by means of which the power from the central spiritual sun can reach us, enabling the Lodge to manifest on this plane and sweep everything before it. That is why those men, so dying, do constitute the Army of Reserve which some day will make it possible for the White Lodge to triumph over its enemies and our own.

All kinds of pessimistic, "defeatist" talk, which regards the war as a "shambles," and which sees death only and never the resurrection, can and should be met by students of Theosophy with intelligent optimism. It is their privilege to bring understanding where there is lack of understanding; to expose what is vicious and malignant and to clear up that which is merely darkened.

The same thing is true in connection with Socialism, Bolshevism, anarchy, rebellion, and the belief widely prevalent that the war was caused by kings and aristocracies. The war was *not* caused by kings and aristocracies but by a nation which had sold itself to the devil for power, which welcomed that leadership because that leadership could lead it to power, and which recognized in its Emperor the embodiment of its own spirit.

Do not let us be deceived by terms; do not let us use words in a sense that is totally misunderstood by other people. It is folly to worship words. Take the word democracy. (I do not wish to offend, but, this being a meeting of the T. S., one ought to be able to be more frank than before an ordinary audience.) Many of us were brought up to go on our knees to the word democracy. Many people

are using it to include splendid things,—honour, nobility and truth. In the Greek, from which our English word is derived, it means mob rule and nothing else. I for one do not believe in that and I don't believe you do. In the same way that democracy is misunderstood, aristocracy is misunderstood. It is unsafe to say a word for aristocracy; it suggests the idea of a haughty individual, trying to kick someone. Yet the literal meaning of the word is "government by the best." If that meaning were accepted, we can see that it would at once force us to decide,—who are the best? Evidently, it would not be a choice between very rich and very poor. The spirit of the man who spends his life worshipping money and who gets it, is exactly the same as that of the man who spends his life worshipping money and does not get it.

I wish I could get another word for our ideal,—how would you describe a man who worships honour; who sees in service his supreme opportunity, who believes he was born into the world, having birth and education, that he might give of his best to his fellows; who despises possessions and knows that money can give him nothing of real worth? Such a man is superior to most rich men, and undoubtedly superior to the poor man who longs, with all his soul and being, that he might be rich. I leave the choice of a name to you.

It would be folly in any case to see this war as a rich man's war. All of us would agree to that. And it would be folly just as great to suppose that it is waged for a form of government,—whether there should be a king or a president, a monarchy, an autocracy, a republic. The point is that the war is for Right and against Wrong, between the powers of Right and those of Evil. For that very reason, as a result of the war, there is growing up in this country a real aristocracy, not of money, but of sacrifice and of service. It is what the country needs, noble men and women; a spirit of service. They will be found in time, from all the ranks of today; for it takes more than one generation to do it. Those who are giving themselves without thought of reward to the cause of Theosophy, to the cause of truth and justice; who are laying down all that they have and are for that cause; who see in themselves,—and are glad to see in themselves,—so much dross in comparison with that supreme good; who live today, as the aristocracy of tomorrow must live, only to learn how to give more and more to the supreme Self: surely such people, wherever found, are the best, and may be regarded as the fore-runners of a Nobility every one of us would revere. Is the Lodge a democracy, a mob? It is made up of gods, and we, sooner or later, have got to join their ranks as gods. That is the destiny of mankind: humanity must be lifted from the mud and mire of self; must be raised to heaven as children of a common Father. Democracy—yes, again, if that be taken to mean nobility and truth and honour, let us use the word to speak to the understanding of other people; but, among ourselves, need we introduce an element of confusion, need we misuse terms to satisfy inherited prejudice? How absurd to suppose that a real Nobleman thinks of himself as superior to others! Does a Master, a disciple, think of himself in that way? Where do we find humility except in the noble-hearted? Germany has never produced a nobleman in all its hideous existence, and never will; it has no more understanding of the word than it has of honour. What we must hope is that with the help of the war, this country will evolve a true understanding. And it is the privilege of every father, every mother, to labour so that their children shall become noble in that sense,—the servants of all, and therefore the leaders of mankind.

But I repeat: to begin with, we, as individuals, must be perfectly clear as to what is the vital element in this great war. If Germany were beaten, and yet there remained in the world the supposition that it was the mob which had won the victory, that would be, in the eyes of the White Lodge, no victory but defeat. Let us ask ourselves, therefore, each one of us, for what the White Lodge fights, remembering that it is for the defeat of the outer enemy which confronts us,—yes, of course,—but also for the defeat of the enemy which tries to take us in the rear.

What is it that the Lodge longs to see triumph; what are the truths that it is striving to vindicate; what are the principles that it is upholding? Liberty: yes, but does that mean license! Equality: but does that mean dragging down all to the depths of the lowest, or does it not mean rather, an equality of opportunity to sacrifice self!

Finally, let us carry home with us such rays of truth as we have gathered at this Convention, and begin all over again with greater understanding, with wider recognition, with new faith and hope, making it our aim to embody the spirit of Theosophy, and to realize more clearly than ever that for the world as for ourselves, that also is the real end and object of the war: that the knowledge of divine things may become embedded in the hearts of men.

THE CHAIRMAN: There are other delegates and members-at-large present from whom we should greatly like to hear, but it is already late, and I fear that we ought instead to turn to the report of the Committee on Greetings, of which Mr. Johnston is Chairman.

MR. JOHNSTON: Would it be the wish of the Convention that this Committee should report at any length on the very interesting and gratifying letters that have been received from Branches and from individual members?

THE CHAIRMAN: It has been customary to have a brief report from the Committee on Greetings, and a more complete account of those letters in the Convention report as published in the QUARTERLY.

MR. JOHNSTON: Then, with your sanction, the Committee will make its report very brief, on account of the lateness of the hour, relying upon the courtesy of the Editor of the QUARTERLY to afford sufficient space in the July number for a more complete record of the greetings received.

REPORT OF THE COMMITTEE ON GREETINGS

A number of the letters that have been turned over to the Committee come from England, and they ring with the war. When you read them at length in the Convention report, you will be struck, I am convinced, with the way in which they turn into action what we have been saying in principle and in thought. We, in America, have members at the front, though not many. I had the pleasure of meeting one last summer, a youth with ardor and inspiration, and I was happy to get a postal card from him from France. We are represented there but by no means to the same extent as are the British Branches. In many cases it has not been possible for them to hold Branch meetings because of the air raids. [I wish to God we had air raids here now, and we would try to keep our meetings going in spite of them.]

There is the Norfolk Branch, of which we read with satisfaction that all the members are in service. There is an excellent letter from Newcastle and also from the London Branch,—which like all of the English letters rings with the spirit of the war.

In Venezuela the situation is different; they have difficulties there connected with the war which are much harder to meet than where the issue is openly drawn. [Two letters from Venezuela were then read.] The various letters I have read to you, and the others as well, have a significance which they have never before had, because of the way in which they show in action those principles which have been brought out here in spirit, thought, act, and will.

THE CHAIRMAN: It remains for us to accept this Committee's report and to take action on its suggestion that the Editor of the QUARTERLY be authorized to print selections from the letters not read and from others that the delayed mails may bring us. [This was duly voted, with sincere thanks to the Committee.] With that report the formal work of the Convention draws to a close. The Chair-

man has announcements to make about a New York Branch meeting this evening; Mr. Johnston's lecture on Sunday afternoon; and the informal tea following it, at this studio. He would then be glad to entertain a motion for adjournment.

MR. WOODBRIDGE: I should like to say that it is customary in the Army to have a salute to those who have fallen on the field of honour. Every time today that I have looked at the bust of Mr. Judge, over there, and the picture of Madam Blavatsky, I wish we could stand in silent salute to those who have passed before us and to whom we owe so much. This salute was given by standing. The Convention then adjourned *sine die*.

ISABEL E. PERKINS, *Secretary of Convention*
JULIA CHICKERING, *Assistant Secretary of Convention*

STANDARD BOOKS

The classification of these books, as Devotional, Introductory, and Philosophical is for the convenience of those who may wish some guide in making selections; it is only an approximation. Books are bound in cloth unless otherwise indicated.

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Blavatsky, H. P. Voice of the Silence.	cloth $.50; leather,	$.75
Cavé. Fragments, Volume I.	boards,	.60
Volume II.	boards,	.60
Dream of Ravan.		1.00
Johnston, Charles. Bhagavad Gita.	Translated, annotated; cloth,	1.00
	limp leather, India paper,	1.50
From the Upanishads.	paper, .30; leather,	.75
Parables of the Kingdom, The.	paper,	.20
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Judge, William Q. Bhagavad Gita.	Edited; cloth, .50; leather,	.75
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Volume II		.75
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INTRODUCTORY

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Blavatsky, H. P. Five Years of Theosophy.	(reprints from magazines),	2.50
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The Theosophical Society

Founded by H. P. Blavatsky at New York in 1875

THE Society does not pretend to be able to establish at once a universal brotherhood among men, but only strives to create the nucleus of such a body. Many of its members believe that an acquaintance with the world's religions and philosophies will reveal, as the common and fundamental principle underlying these, that "spiritual identity of all Souls with the Oversoul" which is the basis of true brotherhood; and many of them also believe that an appreciation of the finer forces of nature and man will still further emphasize the same idea.

The organization is wholly unsectarian, with no creed, dogma, nor personal authority to enforce or impose; neither is it to be held responsible for the opinions of its members, who are expected to accord to the beliefs of others that tolerance which they desire for their own.

The following proclamation was adopted at the Convention of the Society, held at Boston, April, 1895:

"The Theosophical Society in America by its delegates and members in Convention assembled, does hereby proclaim fraternal good will and kindly feeling toward all students of Theosophy and members of Theosophical Societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and co-operation.

"To all men and women of whatever caste, creed, race, or religious belief, who aim at the fostering of peace, gentleness, and unselfish regard one for another, and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

"It joins hands with all religions and religious bodies whose efforts are directed to the purification of men's thoughts and the bettering of their ways, and it avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane, and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm a *scientific basis for ethics*.

"And lastly, it invites to its membership those who, seeking a higher life hereafter, would learn to know the *path* to tread in this."

Applications for membership should be addressed to the Secretary T. S., 159 Warren Street, Brooklyn, N. Y.